

THE
PROPER DEITY,
AND
DISTINCT PERSONALITY, AGENCY, & WORSHIP,
OF
THE HOLY SPIRIT,
VINDICATED,
Against the recent Cavils
OF
MESSIEURS BARING, BEVAN, COWAN, &c.
LATE SECEDERS FROM THE CHURCH OF ENGLAND;
TO WHICH IS ADDED,
AN APPENDIX,
ON
THE DOCTRINES OF
THE TRINITY AND INCARNATION,
AND ALSO, AN
ALPHABETICAL LIST OF FIFTY HEBREW TITLES
Of Deity.
WITH EXPLANATIONS.

BY ROBERT HARKNESS CARNE, A. B.

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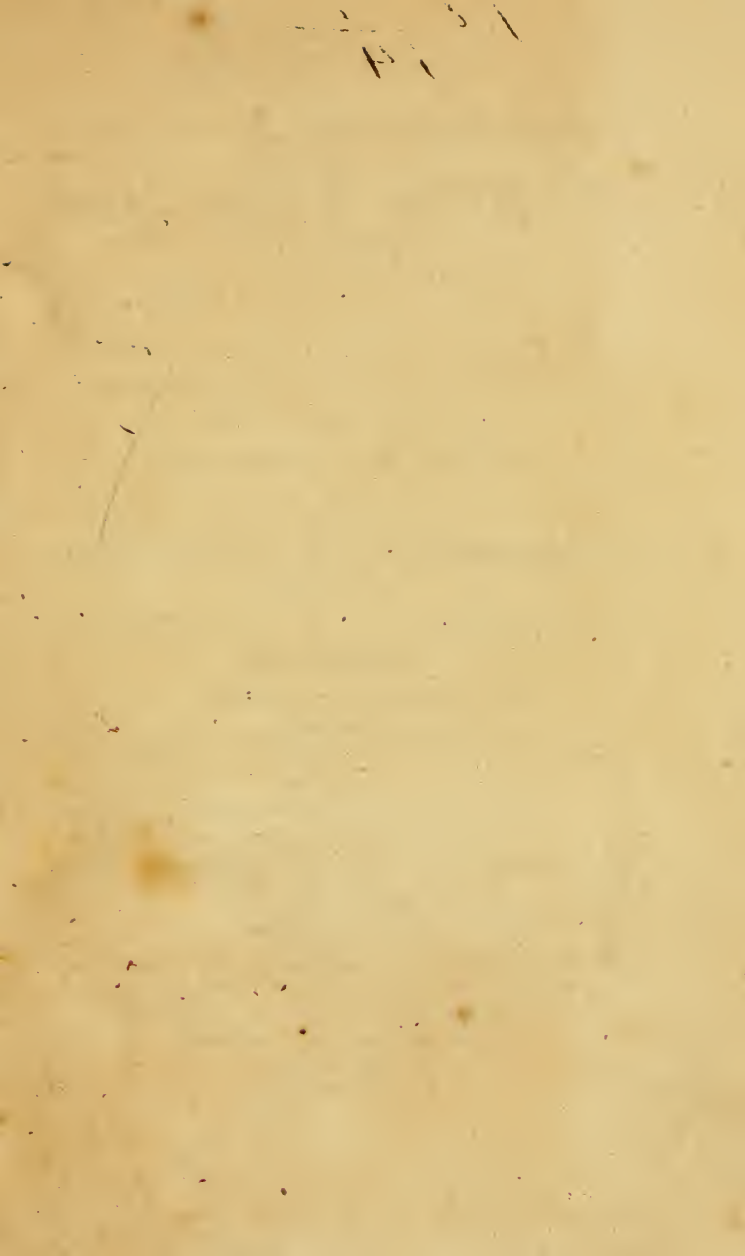
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"Fear this glorious and fearful name, Jehovah thy Alehim."

"The name of the Father, and of the Son, and of the Holy Spirit."

"For there are three, who bear witness in Heaven, the Father, the Word, and the Holy Spirit, and these three are one."

Deut. xxviii, 58, Matt. xxviii, 19. 1 John v, 7.

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P R E F A C E

THE first part of the ensuing Treatise was undertaken, upon the perusal of a Tract against the personality of the Holy Spirit, published by a Mr. John Marsom, a Bookseller in London. He tells us in his Preface, that “although this piece has been published near twenty years, there has not been *any attempt* made to refute its doctrine; *nor has it been noticed*, except from the Pulpit.” Whoever will trouble himself to go through the said unmolested piece, may easily discover a reason for the alledged neglect, namely, that it was by no means deserving of any very particular notice, since it contains nothing new on the subject of which it professes to treat, but is chiefly made up of sundry stale objections to the Truth, which have been satisfactorily answered by a vast number of Christian Divines in the different ages of the Church. Nor would this long neglected piece have been noticed now, but for the revival of Unitarian sentiments by the Reverend George Baring, who, to support his cause, thought fit to order down some copies of it, for sale, and for distribution amongst his friends. He was obliging enough to send me a copy

of the 2nd. and afterwards, a copy of the 3rd. edition, through a mutual friend; and having understood, from a conversation with him on the subject, that he thought highly of this Socinian production on the whole as a clever performance, it occurred to me as being desirable that such an opportunity should be embraced, of bringing Mr. Baring's opinions to the test of Scripture, considering them as pretty faithfully expressed in the language of Mr. Marsom. The reader is therefore requested to regard the present attempt as intended rather for a vindication of the honour due to the eternal Spirit, against the awfully anti-scriptural ideas of Mr. Baring and his friends, than for an answer to Mr. Marsom, whose Tract, but for this, should have still continued in the unenvied possession of its long enjoyed repose.

The second division of this work, or the Appendix, was occasioned by the adoption of Unitarianism by the Reverend T. C. Cowan of Bristol, as avowed by him in a published Sermon on the work of the Holy Spirit, &c. This led to some remarks on Mr. John Bellamy's Swedenborgianism, which is near akin to the newly revived Sabellian-unitarian system; and likewise to a few observations on a recent Pamphlet by the Reverend Mr. Bevan, a convert to the sentiments of his friend Mr. Baring: little more is contained in this last mentioned Pamphlet, than the arguments and objections, &c. of Mr. Marsom, clothed indeed in a new dress, though in several instances, we have the identical expressions, as well as sentiments, of this Unitarian writer, in Mr. Bevan's work.

The list of Hebrew Titles, with explanations, which forms the third and last part, was added with a view of giving the Christian reader some idea of the proofs for the doctrine of the Trinity,* &c. which

* It has been remarked by a few individuals, to whose inspection some parts of this work have been submitted, that a *plurality* indeed has been clearly established from the Hebrew, but that the grand point still remains, namely, to prove that *plurality* to be a *Trinity*. Now 1st. it has been shewed, that the plurals which occur in the Hebrew, as אֱלֹהִים Alehim, &c. cannot be so construed as to intend merely the Godhead and the Manhood, or, what Sabellians and others would call, God the Father, and the human soul or created Son in union; because יְהוָה *Jehovah* (or the essence self-subsisting) is declared to be *the Alehim*, (1 Kings xviii. 39.)—"Jehovah, *he* is the Alehim; Jehovah *he* is the Alehim." It is also solemnly pronounced, that there are no Alehim besides Jehovah; and, with respect to the Manhood, it is distinguished from the Alehim Jehovah, "*I Jehovah will be their Alehim*, and my servant David (the beloved,) a prince among them." 2nd. This view agrees with the cherubic figure, since it has four פָּנִים faces, and not two only; three representing the divine persons, or Alehim, and the fourth, the face of a man, representing the *Manhood* united to the *Son*, which exactly accords with what St. John declares, that, "the word was God, and the word was made flesh," and that this divine word is "the *only-begotten* of the *Father*." 3rd. The *thrice holy* (or triple קְדוֹשׁ kedosh,) of Isaiah, explains *how many* are intended by "the Alehim the *holy ones*" (or קְדוֹשִׁים kedoshim,) of Joshua, and whom he asserts to be *Jehovah*. And the New Testament expression of ἅγιος, ἅγιος, ἅγιος, "Holy, Holy, Holy," corroborates this idea. 4th. And since we refer to the Hebrew Scriptures, not to found upon them some point unnoticed in the New Testament, but only in confirmation of a sublime doctrine clearly revealed to us there, we have gained our point in proving a *plurality*, inasmuch as the New Testament knows of *no other plurality* than that of a *Trinity*, in the name of Father, Son, and Holy Spirit, with the Manhood assumed by the second of these sacred persons, who is therefore called עֲמִנוּאֵל

exist in the Scriptures of the Old Testament. The author does not pretend to have made any new discoveries. Novelty, in religion, is but another name for heresy. His sole endeavour has been to state to

Emann-el, God with us. 5th. It has been shewed that the plural שְׁמִיִּם *shemim*, the heavenly ones, is applied to the Deity by Daniel, who says, "the Heavens are the שְׁלִישִׁין rulers." Now the New Testament explains *shemim* by οὐρανοὶ *ouranoi*, the Heavens; and how many Heavens does it intimate? Three, and no more. Paul speaks of the οὐρανοὶ ἱεῖρος *third* Heaven, which implies two others; and the Jews call the three superior סְפִירוֹת *sephiroth* or numerations, "the three Heavens" or heavenlies. If then the Heavens are representative of the Deity, they declare a *Trinity*; and that they are so, is plain, from the Hebrew *shemim* being used for the Deity, and from the Greek *ouranoi* being so likewise; for, in the New Testament, "the kingdom of God" and "the kingdom of the Heavens" are used as synonymous expressions. Persons of Hutchinsonian sentiments would render *shemim* by names. But שְׁמוֹת *shemoth* is the word for names, and *shemim* means the Heavens; it is therefore translated, in the seventy and in the New Testament, by *ouranoi*, not by ονοματά *onomata*, names. And they would make *shemim* intend the three conditions of the heavenly fluid, which they call fire, light, and spirit; and these they esteem the types of the divine persons in Jehovah. Could their philosophy be established, it would still demonstrate the point of there being but three *shemim* or celestial rulers. However, we have surer ground to build upon than this ingenious Hypothesis; it being quite sufficient for our purpose, that *shemim* is applied to Deity, that it is interpreted by *ouranoi* in the Greek, and that the number of these *heavenlies* is restricted to three. 6th. Christ as to his humanity, is called the קֹדֶשׁ קְדֻשָּׁה *kedosh kedoshim*, the holy place or Temple of the holy ones. The Father, Son, and Spirit, then, are those *holies*; and these are the co-partakers of παν το πληρωμα ἰησ Θεότητος "all the fulness of the Godhead," which is represented as dwelling in the man; and this expression is used in Matthew xxiii. 21, for the Deity dwelling in the Temple at Jerusalem. In both passages it is the verb Κατοικεω

his readers what he could meet with in the word of God that might tend to confirm or illustrate the doctrines contended for; and to produce the most approved writers, such as Lowth, Horsley, Schleusner, Parkhurst, Buxtorf, Taylor, Horne, &c. as authorities for what he might advance. What has been done, was done in haste; the first part, on Mr. Marsom's Tract, being ready for the press before Mr. Cowan's Sermon had appeared, the appearance of which gave rise to the subsequent parts of this work. This, and a want of the requisite health and strength to revise, &c. will, it is hoped, be admitted as an excuse for its crude unfinished state. Important errors ought not to be excused; but should any unimportant inaccuracies occur, in respect of *these* the indulgence of the Critic may be fairly expected. The Author has discovered several literal and typographical errors, such as, in English, Antetype for Antitype; in Latin, *differere* for *differre*; in Greek, γενωμενον for γεννωμενον; and in Hebrew, sometimes a כ caph for a ב beth, at other times a נ nun for a ג gimel, and here and there a ד dalet for a ר resh, a ה he for a ח heth, and a י jod for a ו vau, or *visa versa*. Such blemishes will unavoidably appear, more or less, in the generality of printed books.* If it should prove "in doctrine uncorrupt," all other things are trifles light as air.

Katoikeo, which properly intends a certain fixed and durable dwelling, as opposed to *παροικεω paroikeo*, to sojourn, &c. Christ then is the true and everlasting בית אלהים "house of the Alehim," or *αγία (σκηνη) αγιων* Tabernacle of the Holy ones.

* The note at page 206, belongs to page 207; the asterisk * at the word *stand* in the former, should have been fixed to the

There will be some, it is probable, who will object to the work altogether, from its being of a controversial nature. But does not this antipathy to discussion often proceed from mental indolence? Sometimes indeed it may originate in an apprehension lest the Truth itself should suffer from a too severe investigation; as if the pure gold could be injured by the element which purges away the dross! But it may in other cases arise from a weakly faith, which dreads the test of an explicit avowal of sentiment, founded upon a decisive unambiguous statement of the naked Truth. But the doctrine of the Trinity is not such an insignificant point, as that it may or may not be embraced; rather, a positive *belief* in this sublime dogma of revealed religion is essential to true devotion, since it immediately respects the nature of that glorious Being, who is, confessedly, the sole legitimate object of our adorations. I say, *belief*; since the error of the many is, that they imagine that it devolves upon them to *comprehend* this high mystery with the understanding, which is more palpably irrational than if any one should contend that a Nut-shell could become the recipient of the Ocean; whereas, all that devolves upon them is this, to *apprehend it by faith*, and to fasten upon it as a substantial reality because revealed.

word *quote* in the *latter* page, and the Note placed accordingly. In the Note at page 103, Mr. *Snow* and Mr. *Evans* are excepted from the charge of Sabellian Unitarianism; but it appears, from more correct information, that these Seceders are not, in *this* particular at least, separatists from their friends, Mr. Baring, &c.

“Our religion (says Bishop Horne,) is founded upon it.” I rather incline therefore to the opinion of this amiable prelate, who, in reference to this very subject of the Trinity, observes, that “*no mischief* will arise from discussion. Truth always has been, and always will be, a *gainer* by it. It is a wholesome exercise for us. It excites attention, and prevents *indifference*, the enemy of all others most to be dreaded.” Nor is that remark of Archdeacon Paley amiss, which occurs in his Natural Theology. “By investigation, the following points are always gained, in favour of doctrines even the most generally acknowledged (supposing them to be true,) viz, *stability* and *impression*. Occasions will arise, to try the firmness of our most habitual opinions. And upon these occasions, it is a matter of incalculable use to *feel our foundation*; to find a support in argument, for what we had taken up upon authority.” And to these testimonies may be added that of Bishop Pearce, who tells us, that “*disputes* about the Christian religion seem to have as much contributed to the preserving of it *pure*, as the constant motion of the waters does to the keeping of them sweet.” And upon this principle is founded the sentiment of the Reverend Thomas Scott, namely, that “nothing is so unfavourable to the progress of genuine Christianity, among mankind in general, nay, among the bulk of nominal Christians, as a *dead calm*.” It is the motionless pool, not the running stream, nor the undulating Ocean, which grows stagnant.

And in addition to the preservation of Truth in its native purity, this other advantage is gained by the

action of controversy; Truth becomes analyzed, or resolved into its constituent parts, as mineral substances are by fire, and we are thus enabled to discover the beauties which belong to its various proportions, whereas, before, we could only perceive its general effect as a beautiful whole. Thus it has been observed of the ray of *light* (that exquisite emblem of *Truth*,) that it is necessary for it to undergo the action of the prism, in order that the different colours, which are combined together in the formation of its inimitable whiteness, may, by being separated, or rather, severally exhibited in connexion, be the more nicely distinguished, and duly appreciated. But indeed it is to nature's "showery prism," we owe that delightful analysis of light, which every eye beholds, and beholding admires, in the variegated Rainbow. If no one objects to this exhibition of light in its distinct hues, which, on the contrary, enraptures the spectator by the disclosure of so many latent charms, no one has reason to quarrel with the distribution of Truth into its component parts, nor with that *free discussion* which is so essential in the production of this effect. We are very deeply indebted to the Spirit of Truth, in many respects, for the controversial writings of St. Paul, and particularly for those portions of them in which he has been directed to contend for the Resurrection of the Dead, the absolute Sovereignty of God, justification by faith alone without the deeds of the law, and the superiority of the Gospel of Christ to the abrogated dispensation of Moses; because, who sees not, that, besides other

advantages resulting from the agitation of those points, much additional light is elicited, and through its means we become infinitely better acquainted with the most important verities of our Holy Religion? It is well observed by the Reverend Joseph Milner, in his *Church History*, in allusion to the error of Pelagius; that "his Heresy was eventually one grand means of introducing juster views of Gospel Grace, than had for a long time obtained in the Church, and of reviving Christian truth, humility, and piety." But how did it operate thus? It originated a *discussion*, in which Augustine sustained a prominent part, and whose labours, besides being instrumental in illuminating that particular age, have been of essential service in the cause of truth from his own day, up to the moment in which we live. The same may be said of the controversy which arose at that period respecting the Doctrine of the Trinity; it gave occasion to Augustine's masterly work on that subject; "his treatise on the Trinity* (says Milner,) is very elaborate;

* Augustine flourished about a. d. 398. What then becomes of that jejune objection which Mr. *Bevan* borrows from Socinian writers, namely, that "we took this false doctrine *from the Papists?*" (page 32.) Since the *rise* of the Papacy may be dated at about a. d. 529, when the edict of Justinian was established; though, according to the learned Mede, it arose in the Year 456. Besides; the doctrine did not originate with Augustine, but, as Mr. Milner testifies of his treatise, "It is in perfect unison with the expositions and sentiments of all the pious men *who preceded him*, and particularly with the views of *Novatium* in his treatise on the same subject. Whether the writers were of the general Church, or Dissenters, they are perfectly unanimous in confessing the Trinity in Unity, and in

perhaps all that has ever been said in any age, in vindication and explanation of that great mystery, is contained in this Book." Nor is it possible to omit the mention of *Luther* in later times, to whose exertions, as directed by the invisible hand of Him who "worketh all things after the counsel of his own will," we owe much on the score of that truly Protestant Doctrine, justification before God by faith in the immaculate righteousness of Christ, which fundamental article of the evangelical system was never perhaps so ably treated, or lucidly stated, by any Divine since the days of St. Paul, as by the great Saxon reformer in his celebrated commentary on the epistle to the Galatians. And this precious fruit grew out

proving the doctrine from Scripture." This Novatian flourished about a. d. 251, which, even admitting Mede's calculation, is more than 200 Years prior to the existence of the Papal See. The famous Athanasius wrote in defence of the same Truth about a. d. 326. And Theophilus, Bishop of Antioch, in the Year 169, adopted the word *Trinity* as a suitable term to express briefly the doctrine now intended by it; whereas Christianity did not begin to become the Religion of the Roman Empire until the fourth Century, under Constantine the Great, who was the first Roman Emperor that did not persecute the faithful. But Mr. Bevan knew, that to excite such a suspicion in the public mind would subserve his cause; though with equal fairness might the *Atheist* object, that we took the idea of a supreme Being from the Papists,—the *Deist*, that we took from thence the notion of a Revelation,—and the *Socinian*, that the doctrines of original Sin, the Incarnation, the Atonement, &c. &c. sprung from the same source. Such attempts to destroy the Truth can only terminate in the exposure and confusion of their Author; whom it might be well to refer to John's description of those who are *without*, since amongst others he mentions "whosoever loveth and maketh a Lie." Revel. 22, 15.

of his famous controversy with the Papists, his former associates, and who (like too many nominal Protestants of the present day,) made the justification of a sinner to depend in part upon his own deservings; and to oppose the progress of this fatal error amongst ourselves the* eleventh article of the Church of Eng-

* It runs thus—"of the justification of Man. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification." This was called by Luther, "*articulus stantis vel cadentis ecclesiæ*;" that is to say, a Church will stand or fall, in proportion as this doctrine prevails or declines in it. Yet Luther was no *Antinomian*; but he protested vehemently against the Baptists of his day, who, whilst they laid an undue stress on the necessity of faith in order to Baptism, so as to exclude children from that rite, at the same time "made void the law" even as a directory in respect of moral conduct, and ran headlong into all iniquity. "For at this day (says Luther,) the Papists and Anabaptists conspire together against the Church in this one point, that the work of God dependeth upon the worthiness of the person. For thus do the Anabaptists teach, that Baptism is nothing, except the person do believe. Out of this principle must needs follow, that all the works of God are nothing if the Man be nothing." In allusion to these same persons, he adds, "but Satan, the God of all dissension, stirreth up daily new sects, and last of all, which of all others I should never have forseen or once suspected, he hath raised up a sect of such, as teach that the Ten Commandments ought to be taken out of the Church, and that men should not be terrified with the law, but gently exhorted by the preaching of the Grace of Christ; as though we were ignorant, or had never taught, that afflicted and broken spirits must be comforted by Christ, but the hard-hearted Pharisees, to whom the Grace of God is preached in vain, must be terrified by the law." Preface, upon Epistle to Galatians. *Calvin*.

land was framed, together with the homily on justification. But perhaps Luther's master-piece is his Treatise *De servo arbitrio*, or, concerning the bondage of the will; and this came out in answer to a disser-

too, though admirably clear on the doctrines of Grace, yet was no *Antinomian*; "some unskilful men (says he,) rashly explode Moses altogether, and discard the two tables of the law. *Far from us be this profane opinion*; for Moses hath abundantly taught us, that the law, which in sinners can only produce death, ought to have a better and more excellent use in the saints." Accordingly, he proceeds to give "an exposition of the moral law." See his *Institutes*, book 2, chapter 7 and 8. "We know that the law is good (says Paul,) if a man use it lawfully. Now the *end* of the Commandment is love out of a pure heart, and a good conscience, and faith unfeigned, from which some having swerved, have turned aside unto vain jangling." 1 Tim. i. 5, 11. Having stated *two* uses of the law, Calvin says, "the *third* relates to the faithful, in whose hearts the spirit of God already lives and reigns. *They* derive a twofold advantage from the law. For they find it an excellent instrument to give them from day to day a better and more certain understanding of the divine will to which they aspire, and to confirm them in the knowledge of it; for no man has already acquired so much wisdom, that he could not by the daily instruction of the law make new advances into a purer knowledge of the divine will. In the next place, as we need, not only instruction but also exhortation, we derive from it this further advantage; by frequent meditation on it, we are excited to obedience, are confirmed in it, and restrained from the slippery path of transgression. For in this manner should the saints stimulate themselves, because, with whatever alacrity they labour for the righteousness of God according to the spirit yet they are always burdened with the indolence of the flesh, which prevents their proceeding with due promptitude. To this flesh the law serves as a whip, urging it like a dull and tardy animal forwards to its work; and even to the spiritual man, who is not yet delivered from the burden of the flesh, it will be a perpetual spur, that will not permit him to loiter. To *this* use of the law David referred; 'the law of the Lord is

tation of Erasmus, called the diatribe, on the freedom of the will, into which its accomplished Author had infused much of the Pelagian error, that leaven of the Pharisees, which works so effectually in the corrupt mass of our fallen humanity, and whose progress, as that of a pestilence, Luther was anxious to arrest. Thus often have grapes been gathered from thorns; and the bone of contention has yielded the marrow of truth.

To conclude. The voice of infallibility announces a necessity existing for the rise of heretical opinions; and it proclaims, at the same instant, another additional advantage which may be expected to result from the apparent evil; "it must needs be that offences come, it is impossible but that they will come; for there

perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.' Again, 'thy word is a lamp to my feet, and a light to my path,' &c. Nor are these assertions repugnant to those of Paul, in which he shews, not what service the law renders to the regenerate, but what it can bestow upon man merely of itself; whereas the Psalmist in these passages celebrates the great advantage derived, through the divine teaching, from reading the law, by those whom God inspires with an inward promptitude to obedience. And he adverts, not only to the precepts, but to the promise of Grace annexed to their performance, which alone causes that which is bitter to become sweet. For what would be less amiable than the law, if by accusations and threats it only distressed the mind with fear and harassed it with terror? But David shews that in the law he discovered the Mediator, without whom nothing is pleasant or delightful." See 1 Corin. ix, 21—"not without law to God, but *under the law to Christ*." Also, Rom. xiii, 8, 10. 1 Cor. ix, 8, 10. and 14, 24. Galat. v, 13, 14, 22, 23. Ephes. vi. 1, 3. James ii, 8, 14. et alia.

must be heresies among you, *that they which are approved may be made manifest among you.*" And this is the exact sentiment of St. John; for he says that—"they went out from us, but they were not of us, for if they had been of us, they would have continued with us, but, that they might be *made manifest* that they were not all of us." This is peculiarly to the point; since one of the Seceders, whom I need not name, has lately acknowledged plainly and explicitly to a clerical friend in Bristol, that he not only *does not*, but that he *never did*, believe the doctrine of the Trinity, although he had officiated as a Minister in the establishment for several years! Still, *this needs be* for the existence of error, as a necessary test of faith, in no way annihilates the responsibility of those who broach perverse things; but—"wo unto that Man, by whom the offence cometh!" Nor are we, as *Stewards* of the *mysteries* of God, on this account liberated from our obligation to bear an unequivocal testimony to the sacred realities of our most holy faith. The charge of the Apostle Jude is decisive to the contrary; "Beloved!" He says, "when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort you, that ye should *earnestly contend* for the faith which was once delivered unto the saints." And what says St. Paul?—"that ye stand fast, in one spirit, with one mind, *striving together* for the faith of the Gospel, and in nothing terrified by your adversaries." I add no more, but my heart's desire, and prayer to God, that he would condescend to own

and bless what in these pages is accordant with the lively Oracles of truth; or, to adopt the sentiment of Augustine,—“what is *thine*, in this book, may *thine*, O Lord! acknowledge; if there be any thing of *mine*, may thou and thine forgive!”

Exeter, October, 1818.

PERSONALITY

OF

THE HOLY SPIRIT.



MR. Marsom is one of those *rational* Christians who are very zealous for what he calls “the absolute unity of the Divine Being”, and who are, consequently, exceedingly averse to what the author denominates, “the erroneous and unscriptural notion of a trinity of persons in the Godhead.” These expressions of his are the current language of Deists, Mahometans, Jews, Socinians, Arians, Sabellians, Swedenborgians, and others, who vainly imagine that the absolute unity of the Divine Nature, Essence, or Godhead, is utterly irreconcilable with a three-fold distinction of personal subsistence. This they take for granted, as a point that is self-evident and not to be controverted, although all scripture is against them; as if they could possibly arrive at one single correct idea of the particular mode of existence of the Divine Being, but in so far as they derive it from the page of inspiration. “The world by wisdom knew not God” of old, and *now* a man must become

a fool in his own estimation, in order that, by imbibing knowledge from a heavenly source, he may be made wise through faith. The pride of reason has ever been the bane of man. Our first parents imagined a something of reasonableness in what was urged by Satan, and following this, rather than adhering by faith to the naked asseveration of their Creator, they transgressed, and fell. We "stand by faith" also. Let us take heed, lest we fall through the vain imaginations of our own hearts.

Truly, if the doctrine were unscriptural, it would be erroneous; but this is assumed by Mr. Marsom, not proved. And often, indeed, it is supposed to be unscriptural from passages which establish its truth: as of late it has been thought to be entirely disproved by the text in Deuteronomy, "Hear O Israel! the Lord, our God, (is) one Lord." It certainly confirms us in the absolute unity of the Deity, but not in the Unitarian sense: with this it is utterly at variance, and demonstrates the pluri-personality of God. It ought to strike even the mere English reader, that a something is implied in the middle term "our God," different from what is implied in the first and third, "the Lord"; else it would be an unmeaning tautology. But this circumstance, so strongly expressed in the Hebrew, is, of course, well known, as matter of fact, to Messrs. Marsom and Baring. The term "Lord, one Lord" is a singular noun, viz. יהוה *Jeheerah*; but "our God" that is, *our Alehim*, אלהינו, *Alehi-nu* is plural; both noun and pronoun are plural. If this is doubted by any, I will give them scrip-

tural proof of it. In Hosea* the same expression precisely occurs: Ye are *our Gods* (*Alehi-nu*, or *Eiohe-nu*); nor is it translated plurally in the English only, but in the Greek of the Septuagint also, and this by learned men amongst the Jews, at least 250 years before Christ. The Greek of *Alehinu* is θεοὶ ἡμῶν, *theoi cemoon*, “our Gods”: the sense, then, of the above text is, that Jehovah, as to nature, essence, and godhead, is “one”; but that as to personality, or the modes of subsistence in the divine nature, Jehovah is “our *Alehim*,” our *covenanters*, or our *sworn ones*, Father, Son, and Spirit, voluntarily engaged by oath for the eventual salvation of all the Israel of God. Mr. Baring, and some of his followers, not able to deny the plurality of the Hebrew *Alehim*, would restrict it to Jehovah and the man Christ:—but if God had intended to restrict it absolutely to *two*, it was possible for expressions to have been employed significative of two and no more; and in a case like this, where the nature of Jehovah is concerned, on such an occasion it is likely that such would have been employed, if only two had been intended. Besides, the *Alehim* are said to be Jehovah, and “thus saith Jehovah; besides *me* (there are) no *Alehim*.”† And, what is more, it is said of Israel, on their return from their present infidel notions, that “they shall seek Jehovah, their *Alehim*, and David their King”.‡ Now the middle term, “their *Alehim*” is, in the Hebrew, אלהיהם, *Alehi-em*, in the plural, both the noun and the pronoun; and this exact phrase, *Alehi-em*, is translated “their *Gods*” twice, in the

* Ch. xiv. 3.

† Isa. xlv. 6,

‡ Hos. iii. 5.

xxxivth of Exodus, at the 15th verse; in which place it is also plural in the Septuagint Greek—*των Θεων αυτων*, *toon theoon autoon*—and *τοις Θεοις αυτων*, *tois theois autoon*, “their Gods”. Now, observe, “Jehovah” is said to be “their *Alehim*”, and “Messiah”, or Christ (as man), their “King”, who, becoming united to the *second* of the *Alehim* in Jehovah, or the *Son*, is called Immanu-el, God with us.

But, desirous of being brief on this head, it not being my immediate purpose to discuss the doctrine of the Trinity, but rather to confine my remarks, as much as possible, to the distinct personality of the Holy Spirit, I shall content myself with observing, that the *Jehovah* of the Hebrews says, “Be still, and know that I am *Alehim*”; or rather, “that I, the *Alehim*, I will be exalted among the Heathen, I will be exalted in the earth.”* This is in a measure verified already in the circumstances of Europe, which, from a heathen waste, is now become the garden of the Lord. Europe indeed, by some is supposed to be what the Scripture calls “the isles of the Gentiles”, and to have been, as such, peopled by the descendants of Japheth. Either way we have reason to adopt the language of Noah, and say, “Blessed be Jehovah, the *Alehim* of Shem! The *Alehim* hath enlarged (or persuaded) Japheth, and he now dwelleth in the tents of Shem”†. It is our happiness, and our mercy, to have learnt in the schools of the prophets, if not in the tents of Shem, the language of Canaan, and to sing with the saints of

* Psalm xli. 10.

† Gen ix. 26, 27.

old, "Jehovah Sabaoth is with us, the Alehim of Jacob (are) our refuge"*. Now *Jacob* speaks of his Alehim in the plural number, according to the following examples :

"Your father hath deceived me, and changed my wages ten times; but *the Alehim they suffered* him not to hurt me."† The verb as well as the substantive is plural—נָתַנוּ אֱלֹהִים.

"Jacob built there an altar, and called the place El-beth-el, because there the *Alehim they appeared* unto him".‡ Here also Alehim governs a verb plural in the Hebrew—נִגְלוּ הָאֱלֹהִים.

Laban also in his conversation with Jacob adopted similar language : "The Alehim of Abraham, and the Alehim of Nahor, the Alehim of their father, *they shall judge* betwixt us."§ The verb "judge" (שָׁפַט) is plural, and it has Alehim for its nominative case.

Nor did Laban do other in this than follow the example of Abraham himself, who says, "The Alehim *they caused* me to wander from my father's house."|| —הִתְעוּ אֱלֹהִים.

Now Laban's manner of speaking, as above, of the Alehim, as judges betwixt him and Jacob, is adopted by David, who says, "Verily the Alehim are judges in the earth;" or "Verily there is an Alehim that are judges in the earth"¶: אֱלֹהִים שֹׁפְטִים.

Nor ought we to wonder at such instances as

* Psalm xlv. 11.

† Gen. xxxi. 7.

‡ Ib. xxxv. 7.

§ Gen. xxxi. 53.

|| Ib. xx. 13.

¶ Ps. lviii. 11.

these, when Moses represents God himself in the frequent use of this plural phraseology:—"And the Alehim said, Let us", or more properly, "We will make man in our image, after our likeness."*: אֱלֹהִים.

Again: we read that "the Serpent said, *the Alehim doth know* that ye shall be *as the Alehim*";† which word is precisely the same as the former one, and yet translated plurally, both in the English and in the Greek, "Ye shall be as (*θεοι, theoi*) Gods". After this, it stands recorded, "And Jehovah, the Alehim, said, Behold the man is become *as one of us*‡;" that is, as one of *the Alehim* in Jehovah.

Jehovah said, "Come, *let us go down*, and there let us confound their language§". From this passage it is plain that, as there is an unity of essence in the plurality of persons, so there is a plurality of persons in the unity of the divine essence; "Jehovah", the singular noun, being here connected with plural verbs, as elsewhere "Alehim", the plural noun, is connected with verbs singular.

Such is the kind of evidence to be drawn from the Hebrew Scriptures, in favour of what our author, with singular boldness, is pleased to call "an erroneous and *unscriptural* notion of a trinity of persons in the Godhead", and this without even an attempt to substantiate his *ipse dixit* by decisive proofs. As he writes for "a class of christians" of his own mind, it may pass very well with *them*; but it is not to be expected that any other classes of christians than

* Gen. i. 26. † Ib. iii. 5. ‡ Ib. iii. 22. § Ib. xi. 5, 7.

Socinians and Arians, with their Sabellian Friends, will be convinced by *such* authority. I trust I have at least adduced *some* show of proof, in opposition to Mr. Marsom's opinion, and that of *our own* reasoning Unitarian unbelievers, who, "not having the Spirit", are led away from "sound doctrine" by their vain imaginations, and cannot, therefore, embrace the mystery of "this glorious and fearful *name*, the Lord, thy God"*, which, in the new dispensation, is more fully revealed and explained, "in the *name* of the Father, and of the Son, and of the Holy Spirit".† As a concluding remark, I would observe that the latter term "thy God", or thy Alehim, is *plural* in the Hebrew; it is אלהים, *Alehi-cha*, and which exact expression is twice translated plurally, both in the English, and in the Septuagint Greek, in Jeremiah ‡, "Where are thy Gods" (οι θεοι σου, *oi theoi sou*)? and, "According to the number of thy cities are thy Gods, O Judah!" that is, thy Alehim, (θεοι σου, *theoi sou*). Now Judah's sin consisted in forsaking Jehovah, the true Alehim, and going after "*strange* Alehim" (translated *gods*) the mere idols of the heathen, who were in fact "*no* Alehim" at all. Thus Jacob buries "the *strange* Alehim" (translated *gods*), at the same time that he acknowledges the *true* Alehim (of whom he speaks in the plural number, as above) for his God §. Let the reader consider attentively the following quotations from this one chapter. "The Alehim said, Arise, go to Beth-el. Then Jacob said, put away the

* Deut. xxviii. 58.

† Matt. xxviii. 19.

‡ Jer. ii. 28.

§ Gen xxxv. 1—7.

strange Alehim (translated Gods; and which were representative *images*, it is probable, of the *true*). And they gave to Jacob all the *strange* Alehim (translated Gods). And they journeyed—and the terror of the (*true*) Alehim was upon the cities, and they did not pursue after the sons of Jacob. So Jacob came to Luz, and he built there an altar, and called the place Elbeth-el, because there *the Alehim they appeared* unto him.” Hence it is undeniable that the title Alehim is equally plural when applied to Jehovah, and when applied to idols: the grand difference is, that the heathen either fell into *image* worship, as we find Jacob’s family had begun to do—or else they had their *multitudes* of Alehim, as it is said of Judah, and had forgotten that Jehovah, *their Alehim*, is “one Jehovah”, and “that there are no Alehim besides him”; which is as much as saying, in New Testament language, that there is but one God, and that there is no other than He, who reveals himself in the name of Father, Son, and Holy Spirit, which *personal distinctions* are *the Alehim* of the Hebrew Scriptures.

Mr. Marsom’s first attempt is to prove, that “God and his Spirit” are not “*two* distinct intelligent *Beings*”. In this of course, he is only opposing *polytheism*, since it has nothing in which it can in any way militate against the *pluri-personality* of the Divine Being. The question is, whether the Holy Spirit is a mode of subsistence, in the Divine Being, distinct from *the Father*; whereas, losing sight of what he undertakes to oppose, the *personality* of the Spirit,

he proceeds to refute the idea, that *God* is one intelligent being, and *his Spirit* another intelligent being. Now the Alehim of the Hebrews do not make Jehovah to be more than one Divine Being; nor, if the Father and the Spirit are distinct persons or subsistences, does their personality destroy the unity of God in respect of his essence. When Christ is speaking of himself as *the Son*, he says, “*I and the Father are one**.” There is a duality, here, in an unity; the one is not destroyed by the other: yet these are not *two* in the same sense in which they are *one*, for this would be a contradiction. But the Father and the Son are *two in person*; and the Father supposes a Son, and the Son supposes a Father; and these are *one in nature*. Not as it is with men, who, although of one nature, are not only two

* Tertullian, a learned christian in the year of our Lord 200, observes nearly to this amount:—“Thus the connexion of the Father in the Son, and of the Son in the Paraclete (John xvi. 15), makes three persons connected with each other; which three are one substance, not one person (1 John v. 7). In like manner it is said, *I and the Father are one* (John x. 30)—referring to unity of substance, not to singularity of person. *I and the Father* signify *two* persons. Next, the term *are* is a plural verb, and cannot be spoken of one person. And in fine, the expression is, “*are one* (that is, *εἷς, en* or *unum*), one thing, substance, nature, or being, in the neuter gender, but not *εἰς, eis*, or *unus*, as if it meant one *person*. Whence the Son says, *I am in the Father*, and the Father *in me*; he therefore shews an *union* of persons in an *unity* of nature—or else, he would have said, *I am the Father*, and the *Father is the Son*.” This may be sufficient to refute the opinion of Mr. John Bellamy, who says of Christ,—“*This is he who declares himself to be the Father and the Son!*” See his “*Option*”, p. 121.

distinct persons, but distinct men, because their personality is *ad extra*, or external; but the personality of the Father and Son is *ad intra*, or internal; so as, that, although they are two distinct persons in one and the same divine nature, they are not to be considered as *two Gods*, but one Divine Being. The same is true of the Father and the Holy Spirit, and indeed of all three; for as St. John tells us, that the Father and the Son “are one”, so in reference to all the Three, he says, “and these three are one”*. Here

* 1 John v. 7. The reader is referred to the conclusion of the *Appendix* for some observations on the authenticity of this celebrated passage, extracted from a recent publication by Dr. Hales. Even *Griesbach* retained it in the text of his first edition; and when induced by a certain great personage of the Socinian order, his patron, to reject it in his second edition, he could not be prevailed on to discard it altogether, but preserved it in the margin, where it stands on record as a permanent memorial of the infirmity of the biassed editor. Bishop Horsley defends it upon the firm ground of internal evidence, which can never be frustrated through any seeming defect in point of mere external proof. “Why must I acknowledge”, he asks, “that the passage is at all an interpolation?—Because Newton and others have clearly proved it.—To me their proof is not clear. Were the defect of positive proof *much greater* than Newton and others have been able to make out, it would *still* be with me an argument of its authenticity that the omission of it breaks the connexion, and wonderfully heightens the obscurity of the apostle’s discourse.” The Rev. Mr. Jones takes his stand on the same ground. “The sense”, he says, “is not perfect without it, there being a contrast of three witnesses *in heaven*, to three *upon earth*; the Father, the Word, and the Holy Ghost, *whose testimony is called the Witness of God*—and the spirit, the water, and the blood, which being administered by the church upon earth is called *the witness of men*.” In this passage the Father, the Word, and the Holy Ghost, are expressly declared to be

there is a trinity in unity, or three distinct persons in one undivided essence. The expression “these three” is in the masculine gender, as denoting the persons; but the “one” is neuter, as it is in the other passage, in which the Son and Father are said to be “one”; and this as denoting the essence. The original word for *one* is, in both places, *εν, en*; and it is remarkable enough that Pythagoras, a Greek philosopher, who lived in the sixth century before Christ, styled the Deity *το εν, to en*, that is, *the one*, or *the unity*. It was a fundamental maxim with Parmenides, a disciple of Pythagoras, that the Deity is at once *εν εν, en en*, and *πολλα, polla*, that is, *one and many*. And Plato, about 430 years before Christ, was accustomed to call the Deity *το θειον, to theion*; and this is the exact expression of St. Paul in the Acts, where it is translated *the Godhead**. The apostle’s *to theion* is in the neuter gender. Now Plato held for *three distinctions* in the Divinity; nor did it appear to that eminent philosopher that a trinity of subsistences could in

God, for their witness is called the witness of God; and this is contrasted with the more sensible and obvious testimony of the means of grace in the church on earth, and the grace which accompanies those means, here called the spirit, the water, and the blood; which being administered in baptism, in the supper of our Lord, and indeed in all the ordinances of spiritual worship, through the instrumentality of human agents, therefore the testimony of these is called the witness of men. Hence St. Paul speaks of “ministering grace to the hearers” by a conversation seasoned with the salt of heaven; and Jesus intimated that those who are themselves recipients of the Spirit, that is, of his gracious influences, should be communicators of grace to others,—“out of their belly shall flow rivers of living water.”

* Acts xvii. 29.

the least infringe the unity of the essence, or of what the apostle Peter calls *θεια φύσις*, *theia fysis*, "the divine nature*." It is yet to be proved, therefore, that the doctrine of the Trinity in Unity is any more irrational than it is unscriptural†. It is easy for Mr. Marsom

* 2 Pet. i. 4.

† If it should be deemed incredible, as well it may, that reason, in its utmost strength, should ever ascend so high as to attain even to a distant glimpse of truths, which have ever been esteemed the most mysterious discoveries of Revelation, it will become a question of the highest curiosity and importance to determine by what means the *Platonic School* came by those notions of the Godhead which, had they been of later date than the commencement of christianity, might have passed for a very mild corruption of the christian faith—but being in truth much older, have all the appearance of a near though very imperfect view of the doctrine which was afterwards current in the christian church.

The enquiry becomes more important when it is discovered, that these notions were by no means confined to the Platonic school: that the Platonists pretended to be no more than the expositors of a more ancient doctrine, which is traced from Plato to Parmenides, from Parmenides to his masters of the Pythagorean sect, from the Pythagoreans to Orpheus (the earliest of the Grecian mystagogues) from Orpheus to the secret lore of the Egyptian priests, in which the foundations of the Orphic theology were laid. Similar notions of a triple principle prevailed in the Persian and Chaldean theology: and vestiges even of the worship of a trinity were discernible in the Roman superstitions in a very late age. This the Romans had received from their Trojan ancestors. The Trojans brought it with them into Italy from Phrygia. In Phrygia it was introduced by Dardanus, so early as in the ninth century after the Flood. Dardanus carried it with him from Samothrace, where the personages that were the objects of it were worshipped under the Hebrew name of the *Cabirim*, the great or mighty ones,

* Job xxxvi. 5.: "Behold, *Al* is mighty, (כביר, *cabir*)—mighty (*cabir*) in power of heart," that is, in wisdom and understanding.

Job xxxiv. 23, 24.: "*Al* (God) shall break in pieces the mighty men,"

and others to *call* it “erroneous”, and so on, but to prove it to be so is beyond their power.

However, to *prove* it to be as he asserts, Mr. Marsom proceeds to personify the *to theion*, or godhead itself, telling us, that “the spirit of God” cannot be a person, “because God, of whose spirit we speak, is a proper person.” To this we may reply, that he still avoids a fair statement, in refusing to adopt the personal titles, as they occur in scripture; where, at one

for that is the import of the word. And of the like import is their Latin appellation, *Penates* (their household gods). Thus the joint worship of Jupiter, Juno, and Minerva, the *triad* of the Roman capitol, is traced to that of the Three Mighty Ones in Samothrace, which was established in that island earlier, if Eusebius may be credited, than the days of Abraham.

The notion, therefore, of a Trinity more or less removed from the purity of the christian faith, is found to have been a leading principle in all the ancient schools of philosophy, and in the religions of almost all nations. If reason was insufficient for this great discovery, what could be the means of information but what the Platonists themselves assign, Θεοπαραδοτος Θεολογος *a theology delivered from the Gods*, i. e. *a revelation*? This is the account which Platonists, who were no christians, have given of their master's doctrine. But from what revelation could they have their information? It could only be drawn from scattered fragments of the ancient patriarchal creed—that creed which was universal before the defection of the first idolaters, and which the corruptions of idolatry, gross and enormous as they were, could never totally obliterate. “What Socrates said of him, what Plato writ, and the rest of the heathen philosophers of several nations, is all no more than the *twilight* of revelation, after the *sun* of it was set in the race of Noah.” See *Bishop Horsley's Tracts*.

i. e. *cabirim*, those great ones of the earth who fancy themselves omnipotent, as though they were the Cabirim of Leaven, or, according to Satan's promise to Adam and Eve, “like the Alchim”. Gen. iii. 5. compared with the 12d verse: “And Jehovah the Alchim said, Behold the man is become *as one of us*”.

time, we meet with the *θειον* or divinity; the *θειοτης* or godhead; the *παν το πληρωμα* or all the fulness of the godhead, and the *θεια φυσικ* or divine nature; whilst, at other times, we read of the *Father*, the *Son*, and the *Spirit*, as distinct personal subsistences, who alike participate the *παν το πληρωμα*, or “the whole fulness of God.” In this point of view the question is set in a clear light, and the reader may judge for himself, whether there appears any thing of error or unscripturalness, in holding for the *en*, or unity, of the *theion*, or godhead, at the same time that we contend for a trinity of persons, “in the name of the Father, and of the Son, and of the Holy Spirit”.

But inasmuch as Mr. Marsom asserts that God is a person (by which he means the Godhead itself, and that this is the Father), he is evidently countenanced by Mr. John Bellamy, who expressly asserts, that St. Paul “understood that *the Godhead was the Father*, who dwells in Christ as the soul dwells in the body of man:—so that the body of the Father is the Son; the divine essence, or soul of the Son, is the Father; and the holy proceeding from the Father and the Son is the Holy Spirit!” This is the doctrine of Emanuel Swedenborg, according to Mr. Bellamy’s own account, who says that “his disciples believe that the unity is only to be comprehended in the person of Christ, *in whom* is a divine trinity, consisting of Father, Son, and Holy Spirit; that the Father dwells in him as the soul dwells in the body of man, and that the proceeding from the Father and Son is the Holy Spirit.” This is an author who pretends to be a

churchman, and to believe the Athanasian creed!—who is employed in the fabrication of a new bible, and this under the patronage of almost all, if not all the Royal family; besides some, if not many of the prelates of the Established Church! See his “Ophion”, and his “History of all Religions”.

Now in opposition to this sort of personification of the divine essence, which it is vain to deny, if it be said that *the Godhead is the Father*, it is fair to adduce the concession of Maimonides, whom Mr. Marsom quotes afterwards with some commendation. Maimonides frankly concedes, that “the opinion of an *unity of person* has no foundation but in the tradition of the Jewish church, and that it can neither be demonstrated on rational principles, nor plausibly vindicated by the ablest metaphysicians, without denying all the attributes of the Godhead, even its wisdom, power, and goodness.” See the Rev. John Oxlee on the Trinity; who further remarks that unity of *person* is but unity of *number*. Now Rabbi Shabtai denies that any thing *less than trinity* constitutes number. “The unit of itself is not a number; as the definition of number, or that which properly constitutes number, is a trinity, which consists of equal and unequal, that is, of two and one.” Thus is the trinity a perfect and a necessary number; it is perfect in that it requires nothing to be understood for the support of its subsistency—and necessary, in that unity itself cannot subsist without it. This is opposed to the advocates for an *unity of person*, by showing it to be but unity of number, which cannot subsist alone, but requires that

other subsistences co-exist along with it; thus obliging them to profess either the *pluri-personality* of the Godhead, or poly-theism strictly so called. The Jews, aware of this, deny that their idea of unity is that of number, or any kind that the mind can comprehend. Rabbi Judah Levita says, “ In this manner is God affirmed to be *one*—to deny of him *plurality*—and not to affirm of him that unity which we ourselves comprehend;—the Divine Essence is called one, to the denegation of a plurality”. So Rabbi Moses Ben Maimon says, “ He is one *without any unity*.” Another Rabbi says, “ He is one, but that oneness is not of number.” And another asserts, that “ of the Supreme Being we can affirm number of no sort—neither the singular, nor yet the plural”. This, then, appears as much for us as against us; and we seem justified on the whole, in adopting the sentiment of Bishop Horsley, who says,—“ Concerning the metaphysical unity of the divine nature the Scriptures are silent; except that, by discovering a trinity of persons, they teach clearly what the unity is *not*, namely, that it is not *personal*”.

The Rev. James Kidd has likewise pursued this subject with great ability, but I must restrict myself to one quotation:—“ There must be three, and there can be neither more nor less than three distinct modes of subsistence, or persons, *in the divine essence*. For here we discover the Divine Being necessarily complete in its own self-existence—necessarily perfect within its own essence, necessarily adequate to its own happiness and enjoyment, and altogether absolute, and entirely

independent in itself, from everlasting to everlasting, without beginning and without end. And as at the same time this Divine Being is absolutely perfect and happy in itself, and this perfection and happiness consisting of the divine nature, subsisting in three, and neither more nor less than three, distinct, though not separate, modes, or persons,—Revelation expresses these three distinct modes by three distinct terms, Father, Son and Holy Spirit, signifying thereby the order of the subsistence of these distinct persons, as in scripture the divine attributes and perfections are ascribed to each, without the least intimation of superiority or inferiority, or the least pre-eminence in time, in dignity, or in nature, but simply conveying the idea of order.”

I beg to subjoin, in illustration, that it is a manifest perfection attendant upon man, that he is not alone, that he is not a solitary being; but that, on the contrary, a plurality of persons are participant of *his*, that is to say, of the *human nature*. It is the same with the *angelic* nature; it is not confined to one person which would be a great imperfection, but it exists in a plurality, and thus it has a sociality connected with it. Now, in the case of the human, and the angelic nature, the pluri-personality annexed to these is *without*, is *ad-extra*, or external, so as to constitute several *men* and several *angels*;—but, in the instance of the divine nature, which cannot but possess in an infinite degree, whatever of perfection exists finitely in any and all of the created natures, since, though deity may have in itself what it does not confer on the

creatures, yet we cannot imagine its conferring on the creatures a perfection to which it has not a something correspondent in itself, only in an infinitely superior degree,—still in the instance of the divine nature, its pluri-personality is not *without*, but *within*; *ad intra*, or internal, so as that there are not three separate *Gods*, as there are many separate men and angels, but, what is a singular height of perfection, three co-eternal, socially existing modes of subsistence or persons, in the *εν*, *en*, or oneness of the *θειον*, *theion*, or Divinity itself. So that, although God is one, although there is but one great Eternal, who fills immensity, yet he is not, in himself solitary and alone, notwithstanding that, externally and beyond himself there is no other but He; for He is possessed everlastingly of society within himself, and is indeed, strictly speaking, the only being that is absolutely *self-sufficient*, and that, therefore, can affirm of itself with truth, “Never less alone than when alone*”; insomuch that the Deity,

* *Nunquam minus solus, quam solus*. Scipio, who made this magnificent boast, never knew what absolute solitude was. His life was mostly passed in the midst of myriads of his own species; and to retire at times from the din of men, to indulge in the luxury of thought, this is not to be insulated, it is merely a temporary abstraction. Such “Solitude sometimes is best society,”—but then we generally find that “short retirement urges sweet return”. And even supposing a person banished from society, still, he had before tasted of its sweets; and even in his exiled state he can derive some pleasure from a retrospect of past scenes, and can likewise solace himself in the anticipation of the moment of departure from this world, when his disembodied spirit will mingle with beings of a similar nature. But with respect to Jehovah, the case is widely different. He says of himself—“I am, and there is none else; I know not any.”

at the instant when “inhabiting eternity” by itself, had and enjoyed a fellowship in itself, although, *without it*, no being else existed. And except we acknowledge this, the Deity could not have had in itself that kind of perfection through all past eternity which in time it has actually conferred upon the human and the angelic nature,—I mean that of sociality, and fellowship, and relationship, arising out of a pluri-personality in an identity or a sameness of nature or essence. Time was when *man* was single, when Adam alone, and by himself, was a solitary partaker of humanity; and seeing him thus forlorn, and without a like, God declared that it was not good that man should be *alone*. For the universe of worlds would have been to him a perfect desert, could he have had the unrestrained range of them all, and had he found in them all another and another paradise, except he could likewise have found society congenial to him in individuals of a kindred nature. One *person*, and one alone, of whatever nature we can possibly imagine, from cre-

He necessarily and sempiternally stands alone as God; and except the pluri-personality is acknowledged in the *to theion* itself, the most absolute solitariness appears to be the inevitable lot of the great Being of Beings from one eternity to another. But admit this glorious truth, and then, to be “never less alone than when alone” becomes verified in its fullest extent, *not* in the experience of any creature, but in that of the Creator, who, from the immensity of his nature, which fills earth and heaven, but which neither earth nor heaven nor the heaven of heavens can contain, is possessed of ubiquity. He is every where at once; and the obvious consequence of this omnipresence is, that “the Alehim of eternity” (אלהי עולם) are always immediately present to each other.

ated to the increate, argues the greatest of all conceivable imperfections, as on other accounts, so, because attended necessarily by an incurable solitude. Suppose a single individual existing, alone possessing human nature, such as Adam was when first created—he would be abandoned to himself, an unconnected and insulated being, though placed in the midst of, and surrounded by ten thousand times ten thousand, and thousands of thousands of individuals of other natures. Or suppose but a single angel, and no second person, but himself alone, possessing the same identical essence or nature,—he also would pine for society and fellowship, even in the midst of teeming worlds. Now *God* can have no society, no fellowship, in a plurality of separate existences, participant of the uncreated nature, since this would argue more *Gods* than one, as there are more men and more angels than one; but since He cannot be a solitary Being,—since He must have had society in all the past eternity, before time and the universe of created natures began to be, and this, in order to his own perfection, felicity, and self-enjoyment—He must possess, and must have possessed eternally, a society within Himself, in a plurality of co-essential, and therefore co-eternal persons, socially existing together in his own self-existent, undivided, and immortal essence. In a word—all creation is against the Unitarian notion of singleness of person; it affords no instance of the kind: but “the living creature” of every description, from the lowest animalcule up to the highest of the intellectual orders of created beings is blessed with fellows “after his

kind ". And hence we appear to be justified in concluding for a plurality of personal distinctions *in the Godhead itself*,—and not, as Mr. Bellamy and others assert, a *made up* trinity, of deity, a human body, and an influence or energy ! We are justified, I say, " because that which may be known of God, is (hence) manifested to us, for (thus) God hath showed it unto us ; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power, *and godhead* ". Yet God's perfection, even here, is inimitable, and unparalleled ; he is still without a like, without an equal : in that, what the creatures have not within themselves, but must look for, without, and beyond themselves, *that* the Creator has within himself, naturally, necessarily, immutably, and eternally, even a divine, uncreated, self-produced, everlasting society, sociality, fellowship, and relationship, inhering in his own nature and essence, in the several distinct (not separate) persons or modes of subsistence, denominated in scripture, Father, and Son, and Holy Spirit. Indeed, but for this peculiar constitution of the uncreated essence, God would be *now*, and would necessarily remain to all future eternity, as solitary, and as much single and alone, in himself, and with respect to himself, as before any beings sprang into life by his creating power. For now that the untold worlds are fraught with the living creature of every kind and every species—what are all *these* to God ? If *Adam* was declared to be *alone* in the midst of the vast creation, and surrounded by unnumbered beings

of other kinds, merely because another individual of his own identical nature did not as yet exist,—is not God, *ad extra*, without and beyond himself, even now alone, a single, solitary Being? For the universe is nothing, in this respect to Jehovah, who is “high above all nations, his glory above the heavens: who is like unto Jehovah, *our Alehim*, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth?” Even “all the nations before him, are *as nothing*, and they are counted unto him *less than nothing and vanity*.” As for “the heavens,” *they* are not “clean in his sight,” and “his *angels* he charges with folly.” But with this necessary deficiency *ad extra*, or without himself, the Deity is, and must be, *in himself*, the most perfect of beings,—and this independent of all time, and all creation, and he must therefore exist in a plurality of persons, and that plurality the scriptures determine to be a *trinity*.*

* See, for very copious proofs and illustrations of a trinity in unity, Mr. Maurice’s “Dissertation on the Oriental Trinities, extracted from the 4th and 5th volumes of his *Indian Antiquities*”. He observes, that there have been some philosophers who have “entertained such degrading conceptions concerning the deity, as to imagine him to be a severe, *unsocial*, inaccessible being, existing through eternal ages in the centre of barren and boundless *solitude*”. This he very truly calls an “unworthy conception of the divine nature”. But the more enlightened of the Gentile Philosophers, entertained a worthier idea of the deity, “and this juster notion of his nature (observes Mr. Maurice), doubtless originated from traditions delivered down, during a long revolution of ages, from the ancient patriarchs, dispersed in the earliest periods through the various empires of Asia. That those venerable patriarchs were admitted by the divine favour, to a nearer contemplation of the mysterious arcana of the celestial world than their fellow-mortals, we have

But it is time to produce some plain proofs of a personal distinction between the Father and the Holy Spirit, the point denied by Mr. Marson and Mr. Baring.

The name of *the Father*, and of the Son and of the the evidence of scripture to support our asserting; and that the great progenitor of mankind himself, might, in his state of innocence, be indulged in still higher privileges, even so far as to have been allowed an intimate knowledge of the nature of that awful Being, in whose august image he is said to have been formed, is a supposition at which neither piety nor reason will revolt. The supposition will possibly be still more readily acquiesced in, when what I have elsewhere remarked shall have been fully considered, that, in that pure primeval condition of man, his faculties were better calculated than those of his fallen posterity, to bear the influx of great celestial truths, and that profound meditation on the divine perfections at once formed his constant employment, and constituted his sublimest delight.

It is a hypothesis in the highest degree probable, a hypothesis which has ever staggered the sceptic, that from certain traditional precepts descending down (however, in their descent corrupted and mutilated) from that prime progenitor, relative to a certain *plurality*, subsisting, after a method incomprehensible to human beings, in *the unity* of the divine essence, the greatest part of the multifarious polytheism of the Pagan world originated. One of the most prominent features in the *Indian* theology is the doctrine of a divine Triad governing all things. That nearly all the Pagan nations of antiquity, in their various theological systems, acknowledged a kind of trinity in the divine nature, has been the occasion of much needless alarm and unfounded apprehensions, especially to those professors of christianity whose religious principles rest upon so slender a basis that they waver with every wind of doctrine. The very circumstance which has given rise to these apprehensions, the universal prevalence of this doctrine in the gentile kingdoms, is, in my opinion, so far from invalidating the divine authenticity of it, that it appears to be an irrefragable argument in its favour. It ought to confirm the piety of the wavering christian, and build up the tottering fabric of his faith. The doctrine itself

Hely Spirit, Matt. xxviii. 19.—I will pray *the Father*, and he shall give you another Comforter, that he may abide with you for ever, even *the Spirit of Truth*, John xiv. 16.; and at ver. 26,—The Comforter, the *Holy Spirit*, whom *the Father* will send in my name, He shall teach you all things. John xv. 26.—When the Comforter is come, whom I will send unto you from the *Father*, even the *Spirit of Truth*, He shall testify of me. John xvi. 13--15.—When He the *Spirit of Truth* is come, he shall receive of mine and shew it unto you; all that the Father hath are mine,—therefore said I, that He (the Spirit) shall take of mine. John xx. 21.—As the Father hath sent me so send I

bears such striking internal marks of a divine original, and is so very unlikely to have been the invention of mere human reason, that there is no way of accounting for the general adoption of so singular a belief by most ancient nations, than by supposing what I have in pretty strong terms intimated, that this doctrine was neither the invention of Pythagoras, nor Plato, nor any other philosopher in the ancient world, but a sublime mysterious truth, one of those stupendous arcana of the invisible world, which, through the condescending goodness of divine providence, was revealed to the ancient patriarchs of the faithful line of Shem; by them propagated to their Hebrew posterity; and, through that posterity, during their various migrations and dispersion over the East, diffused through the Gentile nations among which they sojourned. I must again take permission to assert it as my solemn belief, a belief founded upon long and elaborate investigation of this important subject, that the Indian, as well as all other triads of deity, so universally adored throughout the whole Asiatic world, and under every denomination, whether they consist of persons, principles, or attributes, deified, are only corruptions of the *christian doctrine of the trinity*. Physics and false philosophy have in every age combined to darken this great truth; but they have not availed wholly to extirpate it from the mind of man".

you—Receive ye the Holy Spirit. Acts i. 4,—Wait for the promise of the Father—Ye shall be baptised with the Holy Spirit. And at ver. 7,—The seasons the Father hath put in his own power,—but ye shall receive power, after that the Holy Spirit is come upon you. Ephes. ii. 18,—By one Spirit we have access unto the Father. Ephes. i. 17,—The Father of glory; 1 Pet. iv. 14,—The Spirit of glory. 1 John ii. 15,—The love of the Father; Rom. xv. 30,—The love of the Spirit. Jude i.—Sanctified by God the Father; Rom. xv. 16,—Sanctified by the Holy Spirit.—See also Acts ii. 33., Ephes. iv. 4—6. 1 Pet. i. 2., Rev. ii. 27—29., iii. 5, 6., and iii. 21, 22: also Rom. i. 4., Heb. ix. 14., and x. 29., where He is called “the Spirit of holiness”, “the eternal Spirit”, and “the Spirit of grace.”

Next, Maimonides is introduced, from Lardner, to prove the proper acceptation of the term *Spirit*. Of course, this is in reference to the term as it occurs in the Hebrew of the Old Testament, and not in the Greek of the New. It is רוח *ruach* in the Hebrew, and is said by this Jewish Rabbi to mean “the divine influence”, amongst other things; which is as much as could be expected from one whose views were decidedly hostile to the Christian Revelation, which speaks of the Spirit as *an agent*, and not only as the *influence* of Deity: “All these (operations, &c.) worketh the one and the same Spirit, dividing unto every man severally as He wills.” This distinct agency is opposed, because it does not suit certain men’s notions; but we think with Sir Isaac Newton,

that " God exists and acts after a manner entirely unknown ", except to *Himself*; and are therefore fully persuaded that what God has been pleased to reveal, both as to his existence and his agency, we are bound to rely upon with the most implicit confidence. The doctrine of the Spirit's agency pervades the Scriptures. It is said of Christ, that he was led up " by the Spirit ", to be tempted " by the Devil." And in the foregoing chapter, whilst we hear the Father's voice acknowledging his Son, we see the Spirit " descending like a dove ", or " in a bodily shape like a dove ", to mark a distinction in his agency; this circumstance is repeated no less than five times; and it appears to be somewhat parallel with the passage in St. Luke, where the Holy Spirit is said to come upon the Virgin, and to " overshadow " her: also with the saints being said to be " *born of the Spirit* "; and with that in Genesis where the Spirit is said to have " moved ", or to have *brooded* " upon the face of the waters ". The idea of the original word seems to be taken, says Serle, both from *motion by wings*, and *incubation with wings*, and has, consequently, an equal reference to pervading mobility and generating influence. Indeed the distinction of office and agency between the Father and the Spirit is plainly perceivable in the passages adduced, and referred to before as proofs of their distinct personality; to these I beg to direct the reader, that I may not run into unnecessary repetition.

Another argument for the impersonality of the Spirit is attempted from 1 Cor. ii. 11. " In this text ",

says Mr. Marsom, “ by the spirit of a man is meant the man himself, and by the Spirit of God, God himself.” Before, the Spirit was made to mean the divine *influence*, but now it is allowed to be God himself. And truly the Spirit of God is God himself, whence the apostle calls him “ God the Spirit”, and “ the Lord the Spirit”, as each of these places should be rendered*. So God the *Father* is God himself; and that the *Son* of God is God himself, the Father himself is witness, in that “ unto *the Son* He saith, Thy throne, *O God*, is for ever and ever”. These three are personally distinct, but essentially one. Now a man affords a sort of shadow of this, inasmuch as St. Paul distinguishes between his “ body, soul, and spirit†”. That the spirit of a man is the man himself, Mr. Marsom concedes; and is not the body of a man as truly the man, since when it dies we say that the man is dead? Not to urge that man is sometimes called “ flesh”; and indeed his original name, what is it but Adam?—“ And Jehovah, the Alehim, formed the אָדָם *Adam* out of the dust of the אֲדָמָה *adamah*, or ground”. And at death he was to “ return unto the ground, (*adamah*), for out of it was he taken.” The soul also is the man, so that he sometimes goes by this name: “ Abram took the souls that they had gotten in Haran”; and this is a common expression in Scripture for men. Supposing the apostle to mean, then, by the expression *body*, the corporeal part—by the *soul*, the will and affections—and by the *spirit*, the mind or understanding—in this

* Phil. 3, 3. 2 Cor. 3, 18.

† 1 Thess. v, 23.

triple enumeration he does not go to make three separate men, but only to distinguish between what may be called the *animal* man, the *sensitive* man, and the *rational* or intellectual man. Hence, it is true, that the spirit of a man is the man, but it is not his body, nor yet his soul;—and so the Spirit of God is truly God himself, but then he is not the *Son* of God, nor yet God the *Father*. Whence we have that admirable distinction of personal subsistences, “in the name of the *Father*, and of the *Son*, and of the Holy *Spirit*,”—which no more makes three Gods, than the Apostle’s “body and soul and spirit,” would argue three men.

Another “strong evidence,” says Mr. Marsom, of the impersonality of the Spirit, is, that the Greek word πνευμα *pneuma* is in the neuter gender; “and a neuter noun is never used to express the proper name of a *person*”. Does Mr. Marsom know, that the word for spirit in the Old Testament Hebrew, is *ruach*, which is not neuter, but of the masculine or feminine gender,—and that, in Latin, it is *spiritus*, whence our English word spirit, and which is neither feminine nor neuter, but of the *masculine* gender? If he will refer to Rom. viii. 16, 26, in the Latin version, he will find it written “*ipse spiritus*,” or “the spirit *himself*”. Now it is contended for, by some of the learned, that the New Testament was written originally in Hebrew; if so, the Greek is but a translation from it, as the Latin is: and what strength of evidence then, in any view of it, is to be derived from the gender of the Greek *pneuma*? But at all events, if originally written in Greek, no doubt at Rome, and other parts of Italy, the scriptures

were read in Latin, in which language as well as in some others, Mr. Marsom's argument becomes neutralized. Latin, Greek, and Hebrew, were three very principal languages in the christian era, whence Pilate's superscription was in each of these, in which we find the term for spirit, having a triple diversity of gender. Besides. Mr. Marsom, like Mr. Bellamy, and most other Unitarians, personifies the divine essence; and we have seen already that the Greek Scriptures do not confine themselves to the *ὁ Θεός ο theos*, in the masculine, in speaking of God, but likewise use *ἡ Θεοτης ee theotees* in the feminine, and also *το Θειον to theion*, in the neuter gender; upon his own principles, then, what becomes of the personality of the godhead? But, to come still closer to the point—Is it indeed true, as asserted, that “a *neuter noun* is never used to express the proper name of a person”? Those celestial beings called *angels*, from their office as God's messengers and ministering servants are denominated “spirits,”—they are properly *pneumata*; this is their proper title as incorporeal beings, yet this in no way militates against their personality. Should any one ask you what *Gabriel* is, who is said to stand in the presence of God?—would you not say he is an angel? To this, if it were answered, but the ministers of the churches are called angels in the Revelation by John;—would you not say that Gabriel is “a ministering *spirit*” or *pneuma*? The angels too “that fell,” are called spirits,—evil, foul, lying, unclean spirits, or *pneumata*,—yet they are not *impersonal* because of this circumstance. Eliphaz, in

his account of a vision, tells us,—“ then a spirit passed before my face, it stood still, but I could not discern the form thereof,—yet an image was before mine eyes ; there was silence, and I heard a voice”, &c. Now there is no reason for denying the personality of this *ruach*, this *pneuma*, this *spiritus* or spirit. Indeed, Mr. Locke, in his definition of a *person*, says,—“ a person, is a thinking intelligent being, that has reason and reflection, and can consider *itself* as *itself*, the same *thinking thing* in different times and places.” Thus “ God is a spirit ” (John iv. 24.). And it is remarkable enough, that the “ sons of God ” are, in the Greek of John i. 12. called *τεκνα tekna*, which is a noun of the neuter gender ; but if *tekna* does not impersonify the sons of God, why should *pneuma* be hostile to the personality of the *Spirit* of God? The word for “ little children ” *τεκνια teknia*, is also neuter. The word *pneuma*, or spirit, is likewise used for *men*, as intelligent beings : “ Beloved, believe not every *spirit*, but try the *spirits* whether they are of God, for many false prophets are gone out into the world. Hereby know ye the spirit of God”, or by this ye may recognise those who are influenced by the Spirit of God: “ every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God ”. The apostle afterwards contrasts the “ spirit of truth ” with the “ spirit of error”, meaning Satan and the Holy Spirit. For the spirit of truth is the common title of the Holy Spirit, as given to him by Christ in the

Gospel of St. John; and that Satan is the spirit of error is plain, since Christ calls him “ a liar, and the father of lies ”; and this is confirmed by the context, because the apostle had just before said, “ Ye are of God, little children! and have overcome *thém* (these spirits, the false prophets) because greater is *He* that is in you, *than he* that is in the world ! ” But who is “ *he* that is in the world ”, unless the spirit of error, who is called “ the *prince* of this world ”, and its “ God ”? And who is “ *He* that is in ” the saints, unless He, whose temple they are? Now they are “ the temple of the *Holy Spirit* ”.

Another argument may be formed, so Mr. Marson tells us “ from the *import* of the word, which properly signifies *breath, air, wind,* ” &c. He is betrayed into this egregious blunder from not consulting the Greek Testament, whether from carelessness or inability is best known to himself; but if from the first, it is inexcusable—and if from the latter, he should have been aware of his incompetency to give an opinion at all. Because *πνευμα pneuma* is derived from *πνεω pneoo*, to breathe or blow, and *spiritus* from *spiro*, which is of the same signification, therefore he concludes that these words must properly mean “ breath, air, wind ”, in the scriptures. This is an enormous error; *pneuma* never, in a single instance, throughout the New Testament, signifies breath, or air, or even wind.* It is *once*, and *but*

* See the Rev. Edward Nares’s Remarks, and Dr. Laurence’s Critical Reflexions, on the Socinian New Version of the New Testament. *Schleusner* indeed thinks that *pneuma* does sometimes signify wind, &c. in the New Testament, but the

once, translated wind, yet improperly even there, as we shall see hereafter. The word for breath is *πνοη* *pnoee*, as in Acts xvii. 25. The word for air is sometimes *οὐρανός* *ouranos*, as in Mat. viii. 20., xiii. 32. Mark iv. 32., Luke ix. 58., but, more generally, it is *αἶρ* *aer*, whence our word *air*—see Acts xxii. 23., 1 Cor. ix. 26., xiv. 9., Ephes. ii. 2., 1 Thess. iv. 17., Rev. ix. 2., xvi. 17. And the word for wind is *πνοη* *pnoee* (the same as for *breath*, as above), as in Acts ii. 2.; but more generally it is *ἀνέμος* *anemos*, as in Matt. xi. 7., xiv. 24, 32., Mark iv. 39., vi. 48, 51., Acts xxvii. 4., Ephes. iv. 14., James i. 6., Rev. vi. 13., vii. 1.

Indeed, with respect to Mr. Marsom's attempt at a critical examination of the term *pneuma*, it may be remarked, that the learned have expressed their opinion upon the subject to the following amount.—The word *pneuma* occurs in the New Testament more than 350 times, and yet is *capable only in one instance* (John iii. 8) of being translated *wind*,—an instance however *this*, disputed by Wakefield himself! specified by him do not seem to bear him out. However, the higher senses of the term are fully admitted by him—the soul or spirit, the mind, the inclination, sentiment, feeling, mode of thinking, &c. of the mind; good and bad angels, who are so called on account of their *incorporeal nature*; God,—and also, he adds—“*de Deo, Patre, Filio, et Spiritu Sancto, haud rarò ita adhibetur, ut non solùm invisibilis, vel incorporea natura, sed etiam ipsa divina Majestas, his tribus communis, significetur*,”—where he contends, that *pneuma* sometimes stands for “*the divine Majesty, common to these three persons*.” He likewise calls the Spirit “*tertium illud subjectum, quod præter Patrem et Filium, in Deo existit*.” And he particularly refers to Matt. xxviii. 19., as an invincible proof in favour of a threefold personal distinction in the Godhead.

The term generally used for wind is *anemos*. The Septuagint use these terms in a striking way in the 104th Psalm. Having in the 3d verse represented God “walking on the wings of the winds” (*ανεμων* *anemoon*) in the next verse the Psalmist says,—‘who maketh his angels *spirits* (*pneumata*); where observe, the *impersonal* winds are in the masculine gender, whilst the *personal* angels are in the neuter! But we need not go from the New Testament for examples of this. In Acts ii. we read of “a mighty wind” (*pnoec*), and then of “the Holy Spirit” (*pneuma*), and the disciples began to speak as *the Spirit* (not as the *wind*) gave them utterance. In Eph. ii. 2., Satan is called “the prince of the power of the air” (*aer*), and *the Spirit* (*pneuma*) that now worketh in the hearts of the children of disobedience”; now the word *aer* is masculine, for the air, but *pneuma*, which intends Satan, is neuter. And in the 4th of Ephesians we meet with *anemos* for the wind (ver. 14.), and *pneuma* for the Holy Spirit three times (verses 3, 4, 30); which passages are directly opposed, in point of gender, to Mr Marsom’s rule.

But a little before, Mr. Marsom had told us that the spirit is “God himself,”—and now, he reduces *πνευμα* *pneuma* to wind, or air in motion! If then “God is a spirit,” or, “is spirit,” that is, *pneuma*, and this *pneuma* or spirit is only wind, the poet’s poor Indian is right,

———Whose untutor’d mind,
Sees God in clouds and hears him in the wind!

But, as opposed to such senseless criticisms, let it be

remembered, that when Stephen was about to expire, he said,—“ Lord Jesus receive my *spirit*: ” to this spirit, received into paradise, is Stephen’s personality now confined. As in the case of the repentant thief, whose *body* was about to be consigned to the dust of death, but whose immortal spirit was soon to mount to glory, Jesus said to him, in answer to his prayer of faith, “ To day shalt *thou* be with me in paradise.” The disembodied spirit now in heaven is that very identical thief; according indeed to that of St. Paul, “ I knew a man fourteen years ago, whether in *or out of the body*, I cannot tell.” So again he says, “ We are confident and willing, rather to be *absent from the body*, and to be *present with the Lord*; ” that is, to be present with Him in respect of their disembodied *spirits*, in agreement with that of Solomon,—“ then shall the *dust* return to the earth as it was, *and the spirit (ruach, spiritus, or pneuma)* shall return unto God who gave it”. Now God is not so properly the God of the dead as of “ the living, ”—death then does not divest the saints of their personality although it does of their bodies. When Jesus observed, that “ a spirit hath not flesh and blood, as ye see me have, ” he did not intend that we should infer from this, that no spirit, divine, human, angelic, or infernal, is a person; or, that all *spirits* are merely *matter*, that is, breath, wind, or air.

However, Mr. Marsom quotes high authority :—
 “ Parkhurst says *pneuma* means the material spirit,—wind, or air in motion; in support of which he cites *many* passages, both in the *sacred* and *profane* writers.”
 Leaving the *profane* writers out of the question, many

of whom were ignorant of the immortality and immateriality of the soul or spirit of man, and whose very *Gods* were either stocks, and stones, and graven images, or else, the elements, and the heavens, and so forth,—and hence St. Paul's reproof to those at Athens (Acts 17. 22.—30.); leaving these, *how many* passages would the reader suppose cited by Parkhurst from the *new testament*? For our enquiry is about the sense of *pneuma there*. Parkhurst cites *one solitary* passage! This is all: and this all is nothing. It is the disputed passage in John iii. 8,—which means, undoubtedly, “the spirit breathes where he will, and thou hearest his voice”—at least so it is with respect to “every one that is *born of the spirit*.” And hence the repetition of that saying of Christ,—“he that hath an ear, let him *hear what the spirit saith*,” which occurs no less than *seven times* in the course of the 2nd and 3rd chapter of the Revelation. To hear what the spirit saith, is, to “hear his voice,” which is the literal translation. Besides: take the whole conversation between Christ and the Jewish ruler, and see if there is any possibility of finding wind or air in any part of it. Jesus saith, “except a man be *born again*, &c. This word *again* (*ανωθεν*) is translated *from above*, in the 31st verse of this very chapter, “He that cometh *from above* (*ανωθεν*) is above all;” and this is its more literal meaning, as it is compounded of *ανω* above, and *θεν* denoting *from*. Thus Jesus said, “except a man be born from above, he cannot see the kingdom of God.” In explanation, Jesus adds,—“except a man be born of water *and the spirit*,” not

“and the air,”—this would only make a *bubble*; but “and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the *spirit* is *spirit*. Marvel not, that ye must be born again (i. e. from above,)—the *spirit* breathes where he will, and thou *hearest his voice*, but canst not tell whence he cometh, or whither he goeth. So is every one that is *born of the spirit*,”—he has an ear, to *hear his voice*, or, *what the spirit saith*, although his motions are beyond his ken; when, how, whence, or where, he comes and goes, is incomprehensible to him. Now, from the 5th to the 8th verse, inclusive, the word *pneuma* occurs *five times*; in the first three instances it is translated *spirit*,—and what good reason can be given, for varying the translation in either of the two remaining instances, when there is no variation in the Greek, and they recur in the compass of one and the same verse?

But as a reference is made to Parkhurst, it seems but fair to state that very learned divine's opinion in his own terms. Having said that *pneuma* means, sometimes, the human spirit, as distinct from the body, and from the animal soul, he says, it is also applied to Christ's human soul or spirit,—to an incorporeal demon, or ghost, or spirit,—to an evil spirit, or devil,—to a spiritual or incorporeal substance or being,—and likewise to “*the third person* of the ever blessed Trinity, *as distinguished from the Father and the Son*; whose *agency* in the spiritual world is described to us in scripture, by that of the *air* in the natural”. (p. 546.) See also his *Hebrew Lexicon*, pp. 342, & 680,

where, in the last of these, he allows *ruach* to signify the spirit or soul of man,—an incorporeal substance,—an evil spirit,—and “ the Holy Spirit, or Spirit of God ”: and in the *first* of the above cited places, he observes, that the material trinity of nature, fire, light, and spirit (or air in motion), are representative of *the Alehim* in Jehovah, and are, like their divine Antetype, of one substance; and hence he deduces the propriety of the cherubic figures, or “ cherubim of glory ” (Heb. ix. 5.), being considered as scripture emblems of “ the God of Glory ” (Acts, vii. 8.), in the persons of “ the Father of Glory ” (Ephes. i. 17.), “ the Lord of Glory ” (1 Cor. ii. 8.),—and “ the Spirit of Glory ” (1 Pet. vi. 14.).

Notwithstanding the authority of Parkhurst, which the reader will see is directly against Mr. Marsom’s notions, our author proceeds to strive hard for *the spirit* being really no other than a *material* substance, fluid air, air in motion, breath, or wind. “ By many commentators,” he tells us, “ the Spirit of God (in Gen. i. 2.) is supposed to be a mighty wind ! ” Why the Sadducees supposed this, long ago; since they acknowledged “ no resurrection, neither angel, nor spirit ” of any kind (Acts, xxiii. 8.). Our Unitarians pretty generally follow Priestley in his opinion of this sort of materialism; and both he and they are countenanced by most of the heathen of other days, who were so absorbed in matter that it became their God: they “ became vain in their imaginations, and their foolish heart was darkened,—professing themselves to be wise they became fools, and changed the glory of the incorrup-

tible (the spiritual, immaterial) God, into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." But what sounds much in Mr. Marsom's favour, is, that "the Seventy understood it so!" That is, it is translated *wind* in the Greek. But this is *no such thing*. It is translated by those Jews, πνευμα Θεου *pneuma theou*, "the Spirit of God". The Jews, generally, were not the disciples of *Sadoc*, they were not materialists. Rabbi Isaac Abarbanel, in his Commentary on the Pentateuch, observes, that *ruach*, spirit, is used as a common term for *all abstract intelligences*; and, in elucidating a text of Habakkuk, he says, that "God has his splendour and effulgency from himself, and not from any other cause,—like the rest of spiritual beings". And Rabbi Menasseh ben Israel says, that "man does not resemble God in respect of his body, because God has no body,—but, in respect of his soul, for *this* is (spiritus) *spirit*, and so is God spirit". The famous Calasio, in his Lexicon, gives, as the higher sense of *ruach*, "anima hominis (the soul or spirit of man), et angelus (and an angel), et Deus (and God)." Indeed I need but quote a single scripture to determine this point: "The Egyptians are man and not God, and their horses flesh and not spirit (*ruach*), Isa. xxxi. 3. "This is just as if the prophet had said," observes Mr. Oxlee, "Egypt, which has horses in war, is only man, that is, flesh, and not God, who is spirit."

But if God is indeed spirit, then spirit, as applied to Him, cannot signify "breath, air, wind". It is

true that the *breath* and the *spirit* of Jehovah are, in some respects, one and the same, as Mr. Marsom states,—but then his Spirit is not mere breath or air, but rather *his breath is spirit*. The contrary, as held by our author, reduces the Deity to mere corporeity. And he adduces Psalm xxxiii. 6. as an apposite passage; “by the word of the Lord were the heavens made, and all the host of them by the breath of his mouth”,—that is, the heavens were made by the דבר *dabar*, the λογος *logos* or *word* (as St. John calls *the Son*), and by the *ruach*, the *pneuma*, or Holy Spirit: these are the terms in the above passage, according to the Hebrew, and to the Septuagint, and they convey a correct idea. For the breath of Jehovah is no more a wind, than his *mouth* is *flesh*, or his word a mere articulate sound. The fact is, Jehovah the *Father* creates all things, not so much by himself personally considered, as through the agency of the word and the Spirit. Now the Word, St. John tells us, is *God*—*God with God*, as “the Son of the Father”. The Word of Jehovah, then, is not a verbal utterance merely, a “*vox et præterea nihil*”,—but, as with man, a word is the fruit of his lips or mouth, so with Jehovah, who is a spirit (not *air*, remember), His Word is an offspring worthy of Himself, spiritual, immaterial, and eternal, even “the only begotten *Son* who is in the bosom of the *Father*”. And so the *breath* of Jehovah, that is, his *ruach*, *pneuma*, or *spirit*, is truly spirit, not an airy blast—which goes to corporify the Deity—but an energetic agent, of whom Elihu says, *the Spirit of God hath made me* (or created

me), and “the breath (נֶשְׁמָה *neshemah*, or *pnoee*) of the Almighty hath given me life”. Here the *creation* of Elihu is referred to *the Spirit* of God as the divine *agent*,—and then the infusion of the vital principle is called the inbreathing or inspiration, which is *neshemah* in the Hebrew, and *pnoee* in the Greek, but not *ruach* and *pneuma*, the terms employed for the Holy Spirit. This of Elihu agrees with that of Moses,—“the *Lord God formed* (or created) man, of the dust of the ground”,—and then it follows, “and breathed (or inspired) into his nostrils the נֶשְׁמָה *neshemath*; or *pnoee*, or “breath of life, and man became a *living soul*”. The reader will perceive that Elihu’s expression, the Spirit of God, is the same with that of Moses in the 1st of Gen. and which Mr. Marsom would translate, after certain commentators, a mighty wind; but this of course could not, in either of the cases stated, have done much in the affair of *creating*. After what has been produced, we shall not be at a loss for the meaning of Job xxvi. 13—“by His Spirit he hath garnished the heavens”. Nor yet of Psalm civ. 29, 30.—“Thou takest away their (*ruach*) spirit, they die, and return to their dust”,—as in the parable of the rich man, it is said to him, “this night thy *soul* shall be required of thee”. Then it follows, in the Psalm referred to above, “Thou sendest forth thy *Spirit*, they are *created*, and thou renewest the face of the earth”. Now the Spirit’s being *sent to create*, is no more than *the Son’s* being sent to redeem: “and we have seen and do testify, that *the Father* sent *the Son* to be the Saviour of the world”. (1 John

iv. 14.) In fine : we have the terms breath and spirit finely contrasted in Job xxxiv. 14: “ If he gather to Himself his (man’s) spirit and his breath (*ruach* and *neshemath*), all flesh shall perish, and man turn again to dust ”. And in Job xxxii. 8., we have the Spirit and his influence both specified: “ There is a spirit in man (*ruach*) ”, or more properly, perhaps,—“ the Spirit himself (is) in man, and the *inspiration* of the Almighty (*neshemath*) giveth them understanding”. The system of materialism but ill accords with Zechariah xii. 1.—“ Jehovah, that formeth the spirit, *ruach*, of man within him; ”—or with Numb. xvi. 22., xxvii. 16.: “ The God of the spirits (*ruachoth*) of all flesh ”; which passages from the Old Testament are in exact agreement with that of St. Paul in the New: “ the Father of spirits ” (*pneumatoon*), as opposed to fathers of our flesh, Heb. xii. 9. And here it may be observed, that the breath of life in Gen. ii. 7. is the *neshemath hayim*, “ the breath or inspiration of *lives*”, whence Adam became, not only a *breathing animal*, as Mr. Marsom insinuates, but also a *living soul*, *nephish hayah*. Hence Christ intimates, that the animal life may be taken from us, but not that of the soul, $\psi\chi\eta$, *psukee*, which is the word used by Moses, $\psi\chi\eta\ \zeta\omega\sigma\alpha\nu$, “ a living soul ”. “ Fear not them who *kill the body*, but are not able to *kill the soul*; ” whence we conclude that man possesses a life which he may be deprived of, and a life which cannot be taken from him.

Mr. Marsom tells us next, “ that the *personal agency* in the miracles of Jesus, was not that of the Holy Spirit, but of God the Father,” which is, like most

of his other assertions, directly the reverse of the truth: for although the Father is said to have done the works, yet He did them through the agency of the Holy Spirit, to whom they are therefore attributed, and of whom Christ therefore declares, "who-soever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against *the Holy Spirit*, it shall not be forgiven him, neither in this world, nor in that which is to come". The same may be observed of *teaching*: "He that hath *learned* (or been taught) of *the Father*, cometh unto me", says Christ: but elsewhere we find, that the Father instructs the children of his love, grace, choice, and adoption, by the agency of the Holy Spirit, who teaches us "all things", and is said to "lead" and to "guide" us into "all truth"; so that "no one can say that Jesus is the Lord, *but by the Holy Spirit*," of whom Jesus says, that "*He shall testify of me.*" The distinction is most palpable.—"I will pray the Father," says Christ, "and He shall give you *another* comforter (or instructor,) that *He* may abide with you for ever, *even the Spirit of truth.*" This title of the Paraclete is official, and supposes the proper personality of the Being who sustains the office, since He is said to instruct and console us, and to intercede for us, or advocate our cause. Mr. Campbell, and others, consider *parakleetos* as denoting a minister, instructor, or guide; which suits very well with the title of "the Spirit of truth," and with his convincing and reproving of sin, of righteousness, and of judgment, and with his other name of

the spirit of Wisdom, and of understanding, and so on. But, as the Paraclete, the Spirit may be likewise considered as our pleader, advocate, patron, or intercessor, since in the only instance of the application of this term to *Christ*, it has this meaning—“ If any one sin, we have *an advocate* (parakleetos,) with the father, Jesus Christ the righteous, who is the propitiation for our sins,” 1 John, 2, 1. His propitiation for sins, is the ground of His advocacy for sinners: except He had atoned for us, He could not have advocated our cause; but the merits of His propitiatory sufferings are the most cogent arguments that could be pleaded in favour of transgressors. Now *the Spirit* is our advocate and intercessor, in that he incites our souls to prayer, and not only disposes us to this spiritual exercise, but also directs us in it. He leads us to the father *through* Christ (Ephes. ii. 18,) and instructs us to rest our cause, and all our hopes of favour, pardon, and acceptance, as sinners, upon the merit of his obedience and his sufferings, and indeed of his whole mediatory work: we go to court, under his influence, and plead with the Father according to his secret instructions, who, shewing us where the weakness of our cause lies, and in what is the strength of it, enables us to prefer “ the *effectual*, as well as the “ fervent prayer”, and it “ availeth much”. This is admirably pointed out in these memorable words of St. Paul: “ Likewise the Spirit also helpeth our infirmities. For we know not what we should pray for, as we ought. But the Spirit himself (*ipse spiritus*) maketh intercession for us, with

groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the Spirit (as expressed in the prayers, and even in the silent, unutterable emotions of the saints), because He (the Spirit) maketh intercession for the saints, according to the will of God."

However, the blessed Spirit is not only an Instructor and an Advocate, but a *comforter* also. "It is well known," says Doddridge, "that the word Paraclete may signify a comforter, an advocate, or a monitor, and it is evident the blessed spirit sustained *each* of these characters; but this being a consolatory discourse [namely, in John] I choose to use the *former*, as our translators have done". To which I would add, that the verb it is derived from often means to comfort and console, as in Mat. v. 4., Luke xvi. 25., Acts xvi. 40., xx. 12. 1 Cor. xvi. 31., 2 Cor. i. 4., ii. 7. The substantive too, παρακλησις *parakleesis*, intends consolation, as in Luke vi. 24., Acts iv 36., Rom. xv., 4, 2 Cor. 1., 3, 4.; and indeed we read in Acts ix. 31., "the churches had rest and were edified, and walking in the fear of the Lord, *and in the comfort of the Holy Spirit*, were multiplied." And what is more, in the Old Testament παρακλητωρ *parakletoor* has the sense of a *comforter*, according to the Greek of the Seventy, as in Job xvi. 2. So *parakleesis* stands for comfort or consolation in Nahum. iii. 7., in Jeremiah xvi. 7., twice; and Isaiah lvii. 18. But in truth the Holy Spirit is a comforter, both when he instructs us and when he assists us in prayer. "Light is sweet," says Solomon, but there is no light so sweet as that of truth—"the light of the knowledge

of the glory of God *in the face of Jesus Christ*". The wise king adds, that "a pleasant thing it is to behold the sun", but there is no pleasantness like that which the soul experiences in a view of the "Sun of Righteousness." So that the Spirit, in testifying of Christ, is a comforter indeed, since Christ is "the consolation of Israel" (*parakleesis*), Luke ii. 25. That the Spirit is a comforter in prayer, is equally manifest, since he bears witness with our spirits that we are the children of God, emboldening us to "cry, Abba Father;" and brings the promises to our remembrance, and instructs us to urge them in our supplication that they may be fulfilled, and gives us assurance that our God will supply all our need, "according to His riches in glory by Christ Jesus". In a word: are we made to "abound in *hope*, through the power of the Holy Spirit?" Is the fruit of the Spirit "love, joy, peace?" And the kingdom of God within us, is it not only righteousness, but also *peace and joy* in (or by) the Holy Spirit? If so, then the Spirit is truly *the Comforter* that should relieve our souls.

But, lastly, the impersonality of the Spirit is inferred by Mr. Marsom, from sundry particulars declared concerning Him. The first is, its being said that he is imparted to Christ "without measure", and to others "in measure"; where, of course, it imports more or less of his gifts, graces and influence; as, elsewhere it is said of God, that "*God is in you of a truth*", and also "that ye might be *filled with all the fulness of God*"; which last expression seems to intend the highest possible degree of the divine presence,

favour, grace, and influence, without any detriment to the personality of God. In all such instances, therefore, as also when it is said of the *Father* and the *Son*, that “ *we* will come unto him, and make *our* abode with him ”, it intends, if I may so express it, the communicable presence, or grace, blessing, and favour of the Holy Spirit, just as of the other sacred persons, according to that remarkable declaration of Christ: “ My *Father* will love him, and *we* will come unto him, and make *our* abode with him.”

The other particulars are, that the spirit is represented as a spirit of life, and spoken of as water,—oil,—seal,—and earnest;—“ all which appear to be ”, says Mr. Marsom, “ totally inconsistent with the idea of personality ”. It may certainly *appear* so, especially at first sight, or to blind unbelief, which sees as though it saw not, and perceives but does not understand. Christ is a door, a tree, a vine, a fountain, a stone, a lamb, and bread ;. but what has all this to do with His personality ? even in the commencement of John’s gospel where His personality is so manifest, Christ is called by no less than three impersonal titles,—“ the word ” (*logos*), in the masculine,—“ the life ” (*ζωη ζωοε*) in the feminine,—“ the light ” (*φως φοος*) in the neuter gender. God is called a fire, a rock, a sun, a shield. Now all this is no way inconsistent with personality. The fact is, that the Spirit is called “ the Spirit of life ”, as being the agent that quickens us to newness of life when dead in trespasses and sin : “ that which is *born of the Spirit*, is spirit ”,—“ so is every one that is *born of the Spirit* ”. Then, his grace

is within us as “ a well of water ”, to sustain, nourish, and refresh, the “ new born soul ”, and hence he is intitled “ the Spirit of grace ”, as well as the Spirit of life. And as oil readily insinuates itself, and supple what is stiff, and softens what is hard, so the Spirit, elsewhere called “ the anointing that teacheth all things ”, finds his way into the inner man, bends our stubborn necks to the cross of Christ, brings every thought into obedience to Him, and dissolving our stony heart that resisted the will, word, and providence of God, causes us to be possessed of a susceptible, impressive heart of flesh. As to his being a seal, we know that this is our security. Of old the Church was called “ a garden inclosed, a spring shut up, and a fountain sealed: ” now if our hearts are sealed with the Spirit, it at once marks us for God, and secures us to God. And hence the reason of the admonition — “ grieve not the Holy Spirit of God, whereby (or by whom *per quem*) ye are sealed unto the day of redemption ”. Gratitude therefore constrains us, not to resist his sacred motions, nor to quench the holy fire he kindles within us, much less, by denying his personal existence and agency, to “ do despite to the Spirit of grace ”,—which, by the way, is generally leagued with that other offence, of “ trampling under foot the Son of God ”. It is upon the same ground of our obligations to him, as well as to Christ, and of his kindness towards us, that the apostle implores us, as by Christ, so by the spirit,—“ now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of

the Spirit that ye strive together with me in prayers to God for me."

With respect to the Spirit being an *earnest*, "the earnest of the spirit in our hearts" is a token of the Father's love, and the Son's grace, and is a *pledge* of the continuance of their regards; He *assures* us of our sonship and heirship, and of our future inheritance in glory, so that we are "always confident". He bears witness with our own spirit that we are the children of God,—and whilst He divinely persuades us of our filiation, He, as "the Spirit of adoption", *causes* us to cry "Abba Father". Hence it is recorded of certain believers, that—"after ye believed, ye were *sealed* with that Holy Spirit of promise, *who* (for it is *of os*, in the masculine), *who is the earnest* of our inheritance!"

Having, as briefly as possible, answered the arguments, proposed by Mr. Marsom, for the impersonality of the Holy Spirit, I proceed to a review of his consideration of "the arguments which are generally adduced in proof of the personality of the Holy Spirit".

Aware, that considerable stress is laid upon the frequent use of *personal pronouns* in reference to the Holy Spirit, Mr. Marsom attempts to neutralise this sort of proof by the application of the figure *prosopopoeia*; so that the amount of his argument is this:—It is common, both in sacred and profane writings, to personify a variety of things which in themselves have no proper personality,—"*and so personal actions may be ascribed to the Holy Spirit, and personal pronouns*

be used to represent them, without affording any substantial proof of absolute personality !” Now all this just amounts to nothing, or, at most, to a *may be*. For let us only enumerate the instances of personification adduced on this occasion,—the mountains, the deep, a sword, destruction and death, the law, and the scriptures—and then propose this question, “ who ever imagined any of these to be persons ?” Every body sees, at the first glance, that nothing of absolute personality was intended in such instances. But of the Spirit the case is very different. He is, without a figure, represented as the great agent in the church of Christ throughout the New Testament scriptures, particularly in the Acts of the Apostles, which might rather be entitled the book of the Acts of the Holy Spirit. In the Old Testament He is “ the Spirit of prophecy ”; and indeed of inspiration in general, since not only the prophets spoke, as “ moved by the Holy Spirit ”, but men were gifted by Him with extraordinary endowments suited to the employments assigned them. Some, as Bezaleel, with skill in all manner of workmanship ; others, as Sampson, with martial courage ; others again, as Saul, with such requisites for government as he had not previously derived from nature or education ; and others, in a word, as David, with an exquisite turn for sacred poetry, whence he became famous, and continues to be so, as “ the sweet Psalmist of Israel ”: “ The Spirit of the Lord ”, he says, “ spake by me, and His word was in my mouth ”. And hence Peter, in allusion to one of his spiritual songs, observes, “ This

scripture must needs have been fulfilled, which *the Holy Spirit*, by the mouth of David, *spake before* concerning Judas."

But the fact is, Mr. Marsom was conscious of the weakness of this remark at the instant of making it, and accordingly he abandons it with the utmost precipitation: admitting that, possibly, these personal actions and pronouns *may* "necessarily convey the idea of proper personality". But then this admission is not without some reservation; "yet", it is added, "that personality must certainly be referred, not to the spirit itself, but to the being or person who performs those actions, by or under its influence". This however is a mere fancy of Mr. Marsom, since, in the passage quoted above, David's prophecy respecting Judas is expressly attributed to the Holy Spirit as the author,—"*which the Holy Spirit spake before, by the mouth of David*". In other places, the Spirit is introduced alone without even mention being made of the instrument employed by Him; as, in respect of Paul's Epistles, we refer them to Him, and speak of them as his, because he was the author, although some other individual was instrumental in the writing of them. Thus, in reference to the second tabernacle, into which the high priest alone could enter, Paul observes,—"*the Holy Spirit* signifying this (by it,) that the way into the holiest was not yet made manifest." And in allusion to the perfection of our salvation by Christ, he says, "whereof the Holy Spirit also is a witness to us, for that he had said before, this is the covenant that I will make with them, saith the Lord".

And to bring this sage remark to one test more; when it is said that Jesus was “led up *by the Spirit*, to be tempted *by the devil*”, how is personality attributable to the evil Spirit, if it is inapplicable to the Holy Spirit? But this personal agency is conspicuous in the affair of Mary; she “was found with child of the Holy Spirit”, so that it was declared that, “that which is conceived in her is of the Holy Spirit”. Now the angel’s answer to Mary’s enquiry, as to who was to be the agent in this miraculous transaction, corroborates this; “Mary said, How shall this be, seeing I know not *a man*? The Angel answered, *The Holy Spirit* shall (or will) come upon thee, and the power of the Highest overshadow thee”,—that is, the powerful influence of this sacred agent; for “the power of the Holy Spirit” is a scripture phrase, as intending that *which*, as well as the agent *who*, effects the thing recorded. Thus *hope* is, in one place, called a fruit of the Spirit; and elsewhere we are represented as abounding in hope, “through *the power of the Holy Spirit*”.

But Mr. Marsom adds, that “the Holy Spirit is never represented as an individual being, having a distinct subsistence, and performing actions exclusively its own”. To this, suffer me to answer, first, that Jehovah, considered in the unity of the divine essence, is indeed the only individual self-existent being: but, next, that the Holy Alehim, אלהים קדשים *Alehim kedoshim*, the “Alehim the holy ones” (Joshua xxiv. 19.), have a co-existence in that essence; they are socially existent, as mutually participating the

perfections of deity; and they are therefore, each of them, severally represented in scripture as Jehovah. Hence those triple repetitions of this incommunicable name in the Hebrew writings, "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; He will save us"; where you may remark a trinity in unity, and an unity in trinity. So also in Numbers, "On this wise ye shall bless the children of Israel, saying unto them, Jehovah bless thee, and keep thee; Jehovah make his face shine upon thee, and be gracious unto thee; Jehovah lift up the light of his countenance upon thee, and give thee peace". This, taken in connexion with the triple benediction adopted by St. Paul in the New Testament, is exceedingly strong; "the grace of the Lord Jesus Christ, and the love of God the Father (for so it stands in some copies, according to Griesbach's notes), and the fellowship of the Holy Spirit, be with you all". It does appear, therefore, that the Spirit has a *distinct* subsistence, just as the Father has, and also the Son; but not a *separate* existence. If this had not been the case, Jesus would not have commissioned the disciples to teach and baptize "in the name of the Father, and of the Son, and of the Holy Spirit". Nor would St. John have declared, that "there are three that bear record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one"; οὗτοι οἱ τρεῖς οὗτοι οἱ τρεῖς, these three persons are, ἐν τῷ θεῷ εν τῷ θεῷ, one divinity.* Taking the mat-

* The Rev. Daniel Wilson observes: "I am well aware of the controversy on this text, and have attentively weighed, so far

ter in this plain scriptural view, we see a propriety and beauty in such passages as these : “ *through Christ we have access by one Spirit unto the Father* ” ; and “ *there is one Spirit, one Lord, one God and Father of all* ”.

But we are told, that the spirit is never represented as “ performing actions exclusively its own ”. If it be meant, exclusively of the Godhead, we answer, this is true : for every act of the Father, is the act of God ; and so is every act of the Son and Spirit. Nor is any act of one person *exclusive* of the other persons ; whence the Son asserts, “ *my Father worketh, and I work* ” ; “ *for what things soever He doeth, these also doeth the Son likewise* ” ; “ *for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will* ”. Elsewhere, “ *it is the Spirit that quickeneth* ”, whence He is called the Spirit of life, and we are said to be “ *born of the Spirit* ”. But although no act of any one person of the sacred three, is either exclusive of the Godhead, or even of the other persons ; yet there is a *distinction* in their operations, and a certain peculiarity in some of their actions. For after Christ had asserted his co-operation with the Father, as stated

as I have been able, the arguments on either side. I incline, however, to the conclusion of Dr. Hey, the late Norrisian professor, *that the text is genuine* ; and with this impression, do not scruple to adduce it in this place. I observe also, that the late Mr. Milner, of Hull, a man of profound learning, and whose judgment was eminently sound and discriminating, does the same. See Milner's sermons, vol. 2., on 1. John v. 14, 15 ; and those of the Rev. Daniel Wilson, p. 114. *See also the last note*

above, he adds immediately, “ for the Father *judgeth no man*, but hath committed *all judgment* unto the Son; that all men should honour the Son, even as they honour the Father,” that is, of course, distinctly as co-equal persons, and unitedly as one God. And this single scripture throws to the ground Mr. Mar-som’s whole theological fabric, since he founds it upon this indefensible error, that *the Father* is the only legitimate object of sacred worship; whereas the scripture directs us to honour the Son even as we honour the Father. Consequently, if we honour the Father as God, we are bound to honour the Son as God also; not, as if they were two Gods, but two divine persons who “ are one”, as the Son declares; that is, *εν το θειον εν το theion*, one divinity, one Godhead; the one being *the Son* of God, and the other God *the Father*. Now, as the Son acts as judge, but not the Father; so it is the Father’s office to elect, predestinate, and adopt, and not the precise office of the Son or Spirit; and hence St. John exclaims, “ Behold, what manner of love *the Father* hath bestowed upon us, that we should be called the sons of God”. Whilst the Spirit sustains other offices equally distinct; He is “ the Spirit of supplications”, “ the Spirit of adoption”, and “ the Spirit of truth”, as well as “ the Spirit of life”; for having quickened us when dead in sin, He informs our minds with respect to heavenly things, assures us of our divine filiation, and excites in our hearts the cry of Abba Father; “ by whom”, says St. Paul, “ we cry Abba Father”. Not now to insist on his office, as “ the Spirit of holiness”, in the internal sanctifica-

tion of the saints, who are said to be “elect according to the fore-knowledge of God the Father, through the sanctification of the Spirit, unto the obedience* and the sprinkling of the blood of Jesus Christ”. In one place, indeed, we are said to be “sanctified by God the Father”; that is, separated to himself from the mass of mankind for a peculiar people. In another place, *Jesus* is said to “sanctify us with his own blood”; that is, to separate us from the guilt of our transgressions, and the desert of our sins, for “the blood of Jesus Christ, his Son, *cleanseth us from all sin*”. But elsewhere we are said to be “sanctified by the Holy Spirit”, and this intends our gradual separation from the love of sin, and the practice of it; and from every thing, in truth, which is contrary to righteousness and true holiness. So that in this one point of sanctification, considered in its

* “The *obedience* here spoken of, is that of Christ to the law, and it constitutes the *righteousness* which is *imputed* to his people, through faith, for their justification before God. See Rom, v. 19 : and iv. 6, 11, 22, 23, 24. It is too often the custom to *point* this passage wrong, so as to make obedience appear to belong to the sanctified person, thus “through sanctification of the Spirit *unto obedience*”; but, in the first place, it is contrary to the pointing of our English bibles; and secondly, it is totally in opposition to the sense, and construction, and pointing of the original Greek. It is strange that men cannot manage to defend one truth without destroying another. See some excellent remarks on this subject in two Letters, by the Rev. E. Cooper, p. 29—35. “From the fear of countenancing, or of being suspected to countenance, the abominable conclusions which Antinomianism involves, the opposer of this system is strongly tempted to depart from that full exposition of the doctrines of grace, which he has been previously accustomed to maintain,” &c.

various senses, we clearly discover a distinction of agency in the peculiar operations of the Father, the Son, and the Holy Spirit.

It is further urged by Mr. Marsom, that if the Holy Spirit was a person, the saints, being his temple, would be devoted to him, &c. "But this", he says, "is not taught us in the word of God; all supreme worship is there directed to be addressed to God even the Father". To this I answer, first, that sometimes in scripture God is represented as our reconciled Father, in, through, and by, Jesus Christ; and in this view He only is the supreme object of worship, through the "one mediator between God and men, the man Christ Jesus". But in a more comprehensive point of view, we contemplate the *Alchim* in Jehovah, as the legitimate object of our adorations, for in their name we have been baptized; and hence we appear to be fully justified in worshipping the Son and the Spirit, as well as the Father; although, in agreement with the economy of salvation, it is not improper to address the Father, through the intervention of the Son incarnate, and by the aid of the blessed Spirit. Still, each is to be worshipped distinctly, as personal agents,—as well as conjointly, as the *Alchim* of Israel, and in unity also, as the one Jehovah.* This is the case throughout the Hebrew scriptures, where God is at one time worshipped in

* Schleusner states the Holy Spirit to be distinct from the Father and the Son (*diversum esse a Patre et Filio*); and contends that he is to be honoured with equal dignity, and equally to be made the object of religious worship, with the Father and

unity as Jehovah; at another, in trinity, as the Alehim of the Hebrews; and, at other times, distinctly, according to the pluri-personality in the divine essence and the mediatory character sustained by the second person. Thus the Psalmist prays: "Forsake me not, *O Jehováh!* O my *Alehim*, be not far from me; make haste to help me, *O Adonai*, my salvation". Here, God is first invoked in unity; then, in trinity; and last, in the mediating person, the Son, who is peculiarly the Saviour of his people. Hence Daniel prays, "*O our Alehim!* hear the prayer of thy servant, for *Adonai's* sake"; this is a cry to God in trinity, with a reference to the mediatory character of the Son. The same prophet, in the same chapter, addresses himself to each person distinctly, and then conjointly,—"*O Adonai*, hear; *O Adonai*, forgive; *O Adonai*, hearken and do; defer not, for thine own sake, *O my Alehim*". But in Malachi, the Lord speaks of himself in the plural of *Adonai*: "*If I be Adonim*, where is my fear, saith *Jehovah Sabaoth?*"—this is trinity in unity. And when the heavens were opened, or the heavenlies revealed, to Ezekiel, "*I saw*," says the prophet, "*visions of the Alehim*". But what did he see? "*The cherubim of glory*"; and which the prophet calls "*the glory of the Alehim of Israel*". Now these were represented to him under the similitude of an ox, an eagle, and a lion conjoined to the face of a man; "*Thus are the three persons in the Holy Tri-*

the Son—"eodem quo Pater et Filius, dignitatis loco habendum, et cum utroque religiosè ab hominibus colendum esse,

nity", observes Mr. Maurice, "shadowed out, under the similitude of the three noblest animals in nature, — the bull (or ox), the lord of the plain; the eagle, the sovereign of birds; and the lion, the king of the forest. They had likewise the face of a man (next to the lion), to denote that the human nature was to be blended with the divine, in Him who, in the fulness of time, did actually take our nature upon him; even that very person in the divine triad, called "the lion of the tribe of Judah". And at the same time to teach the unity of these persons in the common Godhead, the vision is sometimes called "the glory of *Jehovah*". Now these cherubim* are the exact figures of those which were originally planted at the east of the garden of Eden, where Adam and his family were to do sacrifice, and to worship; which same kind of figures were afterwards put in the holy of holies in the tabernacle: and lastly, in that of the temple at Jerusalem. From between these representative figures, the Lord God promised to meet and commune with his people Israel; and before these, as the symbol of the divine presence, the blood of atonement was sprinkled by the high priest on the annual day of expiation. Hence when Isaiah saw Adonai on his throne, with his train filling the temple, he heard the seraphim distinctly lauding the Sacred Three; from being dedicated to whom the temple is called the holy of holies, or *the holy place* of the *holy ones*, (*kedosh ha kedoshim*)—"one cried unto another, and

* This subject is ably treated of by Parkhurst, Maurice, Bellamy, and others; but the reader is referred to the Appendix for further remarks on the cherubim.

said, Holy, holy, holy Jehovah Sabaoth!" Just after, the prophet heard "the voice of Adonai, saying, whom shall I send, and who will go *for us?*" - In the temple above, even in heaven itself, a similar worship prevails; there "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come". Thus, all scripture confirms what Mr. Marsom and others so confidently deny. And hence the saints are declared to be the *temple* of the Holy Spirit, as well as the *abode* of the Father and the Son; "Your body is the temple of the Holy Spirit", says St. Paul: and the Son says, "my Father will love him, and *we* will come unto him, and make *our abode* with him": thus, and thus only, we are truly "filled with all the fullness of *God*".

But Mr. Marsom is sure, that the Father only is worshipped, although it is expressly declared of the Father, that "unto *the Son* He saith, Thy throne, O God! is for ever and ever", and "let all the angels of God worship him!" See also Psalm ii. 11, 12: John v. 22, 23: and Acts vii. 59, 60.

But the worship of the Spirit,—where is this to be met with? In Phil. iii. 3.—"we are the circumcision, who worship God the Spirit". Our English bible renders it, God *in* the Spirit; but this is not a translation of the Greek. There is no such preposition as *in*, in the original, nor any other; but simply God the Spirit. In Griesbach's second edition, so much extolled for its purity, "it is God the Spirit" in the text, and in the margin it is yet stronger,

namely "the Spirit of God". And in his notes he has the various readings of "the divine Spirit", and "the Lord the Spirit",—which last would correspond with that of St. Paul: "We all, with open face, beholding as in a glass, the glory of the Lord (Jesus), are changed into the same image, from glory to glory, *as by the Lord the Spirit*". The Jews had reduced circumcision to a mere external rite, forgetting that he only is a Jew who is one *inwardly*, through the "circumcision of the heart". Now Paul would restore it to its original spirituality,—would exalt it into an excision of the fleshy lusts, as indeed Moses had done before him. (Deut. x. 16.) But this spiritual act required a spiritual agent. The old circumcision was effected by the agency of men; but the *new*, is the "circumcision made without hands", even by the celestial spirit. This, Nicodemus could not comprehend,—this, even to a ruler of the Jews, a master in Israel, appeared an unintelligible mystery; and no doubt the idea was much ridiculed in Judea, as it is to the present day, by mere nominal professors of the gospel throughout christendom. These the apostle calls the concision, who were still addicted to the old rite according to the letter; "beware of the *conci-sion*", he exclaims, "for *we* are the *circumcision*, who (being *born* of the Spirit) *worship* God the Spirit", as the Author of this very important operation on our souls.

What the nature of genuine circumcision is, and who is the author of it, will further appear from the

following remarks. Moses tells us in what it consists, "The Lord thy God will *circumcise thy heart, to love the Lord thy God*". Now according to the New Testament, it is the province of the Holy Spirit to do this, to renew the heart, and fill it with this sacred emotion. As "the Spirit of burning", He gradually purges away the mere carnal lust, or evil concupiscence of our fallen nature, and warms us with a purer flame—"because the love of God is shed abroad in our hearts *by the Holy Spirit*". So, in Galatians "the fruit of the Spirit is love". Whoever has himself experienced this benefit at the hands of the ever blessed Spirit, will necessarily make a corresponding return, by a love *for* this holy agent; and upon this principle it is, that St. Paul exhorts us, as, for the Lord Jesus Christ's sake, so also, "and for the love of the Spirit". And there is, in some other passages, a manifest connection implied, between the Spirit and love, as being *cause and effect*, whence the apostle exhorts us "by the Holy Spirit, by love unfeigned". Again he says, "if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit", intimating, that our consolation in Christ, and our comfortable love towards God, are both derived from the fellowship of the Spirit. So, in Jude, the apostle first speaks of those who are "sensual, *not having the Spirit*"; and then adds, "But ye, beloved! praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life".

With these observations before us, it will be evi-

dent, in the passages that shall follow, that the Holy Spirit is the object of prayer. Contemplating Him as the author of love, Paul says, "The Lord (the Spirit) direct your hearts into the love of God, and into the patient waiting for Christ". In another place, he invokes each sacred person distinctly: "Now God himself even the Father, and our Lord Jesus Christ, direct our way unto you; and the Lord (the Spirit) make you to increase and abound in love, to the end *He* may establish your hearts unblameable in *holiness*". And hence arises a further confirmation. Love by the Spirit tends to *holiness*. Now He is called "the Spirit of Holiness", or of sanctification; for the same Greek word is translated, sometimes holiness, and at other times, sanctification. And this is the Spirit's office: "God hath from the beginning chosen you to salvation (to the salvation of Christ), through the sanctification of the Spirit". And Peter calls the saints, "elect, according to the fore-knowledge of God the Father, through the sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ". And hence St. Paul observes, "that the offering up of the Gentiles is acceptable, being sanctified by the Holy Spirit".

In further evidence of prayer to the Spirit, it may be observed, that Jesus charges his disciples, "Pray ye the Lord of the harvest, that *He would send forth* labourers into his harvest". But who is it that sends forth gospel labourers? Let scripture determine: "As they ministered to the Lord and fasted, *the Holy Spirit said*, separate unto me Barnabas and Saul, for the

work whereunto *I have called them* ; so they, being sent forth by the *Holy Spirit*, departed ". And therefore St. Paul, in his address to the elders of the Ephesian church, said to them, " Take heed therefore unto yourselves, and to all the flock, over the which *the Holy Spirit hath made you overseers* ". Indeed, the whole book of the Acts declares the Spirit to be the Lord of the harvest, both appointing the labourers, and directing them in their work, and also blessing them in it. For, with respect to the eunuch of Ethiopia, we read that, " Then *the Spirit said* unto Philip, go near, and join thyself to this chariot. And when they were come up from the water, the Spirit caught away Philip ". In the instance of Cornelius, too, " *the Spirit said* unto Peter, behold three men seek thee ; arise, therefore, and get thee down, and go with them, for *I have sent them* ". Afterwards, in rehearsing this matter at Jerusalem, Peter tells the apostles and brethren, that three men came to him, sent from Cesarea,—“ and the Spirit bade me go with them, nothing doubting”. And as Paul and Silas were on their route, visiting the churches, they “ were forbidden of the Holy Spirit to preach the word in Asia ”. And after they were come to Mysia, “ they essayed to go into Bithynia, but the Spirit suffered them not ”.

In conclusion, let it be remembered, that baptism is a solemn act of worship, by which we are dedicated to God ; now we are dedicated to the Spirit expressly, as well as to the Father and the Son. Paul's parting benediction, in his last Corinthian Epistle, is also ex-

pressed in the name of the Spirit, with that of the Father and Christ. And, in fine, He in his sevenfold energy, or varied power and operation, is included in that of St. John: "Grace unto you and peace, from Him, who is, and who was, and who is to come; and from the seven spirits which are before his throne, and from Jesus Christ the faithful witness". Now in Isaiah xi. *the Spirit* is seven times repeated under as many different titles, which shows the meaning of St. John's phrase of the seven spirits. It is a number of perfection, and denotes the unlimited perfection of "*the one and the same Spirit*" *το εν και το αυτο* *to en kai to auto*, of whom St. Paul says, in reference to his manifold grace, "All these worketh the *one* and the *same* Spirit, dividing to every man severally as He will". Now the manifold, and infinitely diversified grace of the Spirit, was imparted to Christ, as unto the Lord's Anointed, or Messiah; whence it is said that the Spirit was not given to him "by measure", but that grace was poured into his lips so superabundantly, that he was "anointed with the oil of gladness *above* his fellows". This then is the reason of its being said, "that he hath the seven spirits of God", which, explained by Isaiah, means, "the spirit of the Lord shall rest upon him (1); the spirit of wisdom (2); and understanding (3); the spirit of counsel (4); and might (5); the spirit of knowledge (6); and of the fear of the Lord" (7). For notwithstanding that the seven spirits are often mentioned, as in the Revelations, (i. 4., iii. 1., iv. 5., and v. 6.), yet, to preserve the unity of the Spirit, in the midst of his

multiform gifts and operations, He is as often, or indeed more frequently, declared to be but one. “ Now there are *diversities* of gifts, but *the same Spirit*. For to one is given, by *the Spirit*, the word of wisdom. To another, the word of knowledge, by *the same Spirit*. To another, faith, by *the same Spirit*. To another, the gifts of healing, *by the same Spirit*. To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; but *all these worketh the one and the same Spirit*, dividing to every man severally *as He will*. Thus there is one Spirit, one Lord, one God and Father. And these are to be worshipped, as before stated, distinctly, conjointly, and in unity; just as the eye may contemplate the several colours of the rainbow, may view them combined and coalescing, always distinguishable, indeed, the one from the other, but never divided; and may also admire those colours united in one inimitable bow, together constituting a single glorious arch.

Mr. Marsom next informs us, that instead of attributing personality to the Spirit, as the spirit of adoption by whom we cry, Abba, Father,—“ this though said of the Spirit, must be understood of the *believer* under its influence ”! If our author intends by this, that the believer is the son, and that to him belongs the child-like cry of Abba, we entirely accede to his opinion. But then we must add to this, that such an acknowledgment by no means interferes with the distinct personality of the Holy Spirit, since the *begetter* of that filial disposition in the believing

soul is no other than the Holy Spirit of adoption. The actor on the stage is the person who delivers the speech assigned him; but the prompter, who suggests to him what he is to say, is as much a personal agent as the actor himself. Now the Lord says, "Take ye no thought how or what thing ye shall answer, or what ye shall say; *for the Holy Spirit shall teach you in the same hour what ye ought to say.*" This would form a *singular* proof of the impersonality of the Spirit; just as if we should argue against the personality of a tutor from the circumstance of his pupil being a person. Now the Spirit is the believer's tutor: "The Holy Spirit, whom the Father will send in my name", says Jesus, "*He shall teach you all things.*" In the same verse he is promised as our remembrancer: "And He shall bring all things to your remembrance, whatsoever I have said unto you." But, to revert to the original question, we have already hinted at the idea, that it is peculiarly the province of the Father to elect or choose, and to *predestinate us unto* the adoption of children by Jesus Christ to himself. But that we might *receive* the adoption of sons, the spirit possesses our hearts, and renews them, Gal. iv. 5—7. We are, as Christ speaks, "born from above",—"born of the Spirit." By this, which is also called the "renewing of the Holy Spirit", we become "babes in Christ"; and then, naturally, "as new born babes, we desire the sincere milk of the word, that we may grow thereby"; and thus, by the agency of the Spirit, the purpose of our heavenly Father is accomplished. He is thenceforward our teacher and guide;

“ for as many as *are led by* the Spirit of God, they are the sons of God.” He is also our instructor in prayer; he teaches us to lisp and to utter the filial cry of Father, delivering us from the baleful influence of the spirit of bondage, that tyrant spirit of darkness, who keeps us so long in subjection under a dread, and a tormenting fear of God, as an austere master. But now we know from happy experience, that “ where the Spirit of the Lord is, there is liberty”, a sweet foretaste of what the apostle calls “ the *glorious* liberty of the children of God”. We now know what it is to “ have access *by one Spirit* unto the Father, through Christ”. We approach him, and transact with him, in an infantile way, as both *saved* and *sealed*, because the *love* of God is shed abroad in our hearts by the Holy Spirit; which love “ casteth out fear”. Yea, “ the Spirit himself (*ipse Spiritus*) beareth witness without spirits that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together.”

How exceeding unscriptural, and even irrational, then, to assert, that, although confessedly all these effects are attributed to the Holy Spirit in every page of the gospel, as being the author of them, yet, “ not as a proper person, distinct from the believer!” It is enough for the believer, that the Spirit is to him “ the Spirit of faith,” that he sustains a personal character in the economy of a sinner’s salvation, and that He faithfully performs all his official engagements towards every real member of “ the general assembly

and church of the first born, who are written (or registered) in Heaven". As for others, "those that are *without*", as St. Paul speaks, he knows it is written respecting them, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned".

In reference to St. John's description of the Spirit as the *paraclete*, the advocate, comforter, or instructor of the saints, in the course of the 14th, and two following chapters of his gospel, Mr. Marsom has recourse a second time to the figure *prosopopæia*. "The personal name there used", he says, "is not the *proper* name of the Holy Spirit, but an *assumed* one; the Holy Spirit is *personified*, and this gives occasion for the use of the personal pronouns *he* and *him*, which so frequently occur in this connexion; all the personal pronouns supply the place, not of the noun *pneuma Spirit*, the proper name, but of *parakletos* the Comforter, the assumed name; and therefore this can be no proof of its proper personality". I have already shown that the word for spirit is of the neuter gender only in the Greek, not in the Hebrew, nor yet in the Latin. It has been also shown that scripture adopts neuter nouns for sons and children, as *tekna* and *teknia*, without any detriment to their personality, and both feminine and neuter nouns for God, as *theotees*, *theiotees*, and *theion*. Indeed, if there were a grain of weight in this cumbrous piece of criticism, it would militate as strongly against the personality of Satan as against that of the Holy Spirit.

Satan and *Satanas*, from the Hebrew *Satan*, means an adversary, and is an assumed name, referring to his habitual opposition to the cause of God and truth, so that it was once applied to *Peter* by our Lord, who said to him, "Get thee behind me, *Satan*!" Now, because the *proper* name of *Satan* is *πνευμα* *pneuma*,—"the spirit (to *pneuma*) that worketh in the children of disobedience"; this circumstance would of course, upon Mr. Marsom's very ingenious plan, affect his personality! His other title of Devil, or *Diabolos*, means an accuser, or slanderer, so that it was once applied to Judas by our Lord, "Have I not chosen you twelve, and one of you is a Devil"? This therefore is no proof of the personality of the Devil; his *proper* name still remains of the neuter gender. The name of angels too is assumed; it is official, and not characteristic of their nature, so that Christ is called an angel, by office, and ministers of the gospel are also denominated angels; the *proper* name of these celestial beings, is *pneumata*, *spirits*: and what then, upon Mr. Marsom's hypothesis, becomes of their personality? The Jews seemed to hold for the personality of spirits, since, in the affair of Paul, they said, "if a spirit, or an angel *hath spoken to him*, let us not fight against God". The *evil* spirits are invariably represented in Scripture as personal agents, and are sometimes called *pneumata* and *daimonia*, in the neuter, and at other times *diaboloi*, and *daimones* in the masculine gender. So that perhaps it is impossible to imagine a more ignorant notion than this of Mr. Marsom. The Greek word *theos* for God

is not descriptive of his nature, but rather defines his office as Creator, disposing and placing in order the different parts of the universe, for Herodotus says that the ancient Greeks called their gods *theoi*, from *thentes*, disposing or placing in order all things: and hence St. John, in order to define his nature, tells us, that "God is a *Spirit*." Now suppose I here quote our author's precise words at page 8, of his pamphlet: "*Pneuma* (Spirit), then, being a *neuter* noun, is it not clearly and decisively in favour of the impersonality of "God? I might, with much more reason enquire, Was there ever a more clear and decisive proof of the most transparent ignorance?

But enough of this glaring nonsense. It savours too strongly of mere Socinianism, to have any weight with a Bible Christian. Socinians, like the disciples of Sadoc of old, deny for the most part the existence of angel, devil, or other Spirit; they reduce the whole, whether supernatural, human, or infernal, to a personification, or trope, or figure. I conclude Mr. Marsom is very nearly related to this description of Unitarians, who, to complete their system of unbelief, have added to their infidel creed, the crowning article of materialism.

Again in page 25, our author plays the critic, and translates the passage in John xiv. "The Spirit of truth, whom the world *cannot receive*", he translates thus, "which the world *cannot take away*". To be sure it is not an original idea, it is borrowed from a Mr. Purvis, to whom we are referred, at page 8th of Mr. Marsom's performance. Now the question is not,

whether the verb λαμβανω *lambanoo* has several significations, but what is the sense of it in this particular place? That it is rightly translated in our Bible, *receive*, is plain, both from the context and from a parallel passage. The parallel passage is once quoted by our author “Jesus saith, *Receive ye the Holy Spirit*”. Now the λαβειν *labein*, in John xiv. 17, appears to bear the same meaning as the λαβετε *labete*, in the 20th chapter of the same Evangelist, (verse 22.); the disciples of Christ *can*, but “the world *cannot* receive” the Holy Spirit. And why? “Because it seeth him not, neither knoweth him”—that is, hath no mental perception of him as a real and a necessary agent, nor hath any individual experimental acquaintance with him;—“*but ye know him*”, adds John,—ye not only apprehend him intellectually, but your hearts are privy to his secret visits and motions,—“*for He dwelleth with you*”—is an inmate in your souls. Here also it is observable that the Greek word κοσμος *kosmos*, the world, is masculine, although *impersonal*, whereas *pneuma*, for the person of “the Comforter, the Spirit of truth”, is in the neuter gender; so that almost every instance our author happens to stumble upon, seems, by a particular fatality to his cause, to illustrate the absurdity of the rule he has laid down.

The next objection to the proper personality of the Comforter is equally absurd. “It should be observed”, says our author, “that this Comforter was not only to abide with them, but to be *in them*; and being promised as an *internal* Comforter, could not be considered, as a distinct person or agent!” That

such objections as these should have weight with Mr. Baring and his followers, is wholly unaccountable, unless we suppose them given up judicially to “ a strong delusion, that they should believe a lie ”. They “ abode not in the truth ”, and now it behoves them to consider well, lest the Lord should righteously seal them up in their present unbelief, because they received not the *love* of the truth, that they might be saved. For how determined in infidelity must he be, who will object to the personality of the Spirit upon the ground of his being an *internal Comforter*! Is not this our mercy, that He is not, as men are, a mere external comforter, but one who has access to the heart? In one and the same sentence St. John declares his personality, and his residence within us: “ Ye are of God, little children! and have overcome them (the false teachers) *because greater is He that is in you than he (the Devil) that is in the world* ”. It is on this sole account, that they cannot “ deceive the very elect ”; because these are sealed with that Holy Spirit of promise,—“ by whom ”, says the apostle, “ ye are sealed unto the day of redemption ”. But to bring this miserable notion to the test of scripture,—Is it not said, with respect to Christ, “ Know ye not that *Jesus Christ* is in you, except ye be reprobates?” Now if this is no exception to the personality of Jesus Christ, neither can the other passages be so to that of the Holy Spirit. Nay more: the Father too resides in his people by His communicable presence. “ My Father will love him,” says the Son, “ *and we will come unto him, and make our abode*

with him ". The Christian therefore is the temple of God in trinity, as well as of God in unity. " No man hath *seen* God at any time ", but " if we love one another, God dwelleth in us "; for " he that dwelleth in love, dwelleth in God, *and God in him.*" No man has seen the Son as God, nor yet the Spirit as God, any more than the Father,—but the Son has appeared in the assumed human form, and the Spirit in the form of a dove, whilst the *voice* of the Father has been heard from heaven. Now he in whom God dwells, holds communion with God, and the christian has fellowship with Him in trinity, as well as in unity, because he is the abode or temple of the Son and Spirit, as well as of the Father, and is thus " filled with all the (communicable) fulness of *God* ". And this experience of the saints is agreeable to the recorded promise, and which is referred to by St. Paul :—" For ye are the temple of the living God : as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people ". For, in the Hebrew, the name of *God* is plural : " I will dwell among the children of Israel, and will be *their Alehim*, and they shall know that I am Jehovah *their Alehim* that brought them out of the land of Egypt, that I may dwell among them; I am Jehovah *their Alehim* ". The delightful truth of Jehovah being " *their Alehim* ", is thrice repeated in this concise, but emphatic promise; and it declares, that Jehovah in trinity will be their God. And this is the grand promise of the new covenant, as quoted by St. Paul more than once, in his Epistle to the Hebrews : " I will be to them

a God, and they shall be to me a people"—a *God*, that is, will be their *Alehim*, for "at the same time, saith Jehovah, will I be the *Alehim* of all the families of Israel, and they shall be my people."

But Mr. Marsom is not yet exhausted in point of proof. "The accomplishment of the promise of the Spirit", he tells us, "affords further proof that the Spirit is personified, or spoken of under a borrowed name: our Lord tells his disciples, that he had spoken these things in parables or proverbs, that is, that he had used figurative or metaphorical language, but that the time was coming when he would no more speak in parables; accordingly, after he had risen from the dead, and had sent the Spirit, the *figure* is laid aside, and in *all the subsequent* parts of the New Testament, the Spirit is spoken of *plainly*, and the name Advocate or Comforter is never used after." Now, in answer to this, let it be observed, in the first place, that if we refer to the Lord's own words, to which our author alludes, we shall find that he is speaking of *the Father*, and that, however strange it may appear to the reader, he does not throw out the most distant hint or intimation respecting the Holy Spirit. The quotation of Mr. Marsom is from John xvi.; from the first to the fifteenth verse of which chapter, the Lord is speaking of Himself, the Father, and the Holy Spirit; but from that verse to the end, which includes about eighteen verses more, the Spirit is not even mentioned, but Christ is speaking to his disciples of the Father. At the 25th verse, the Lord utters the sentiment quoted by our author, and which

he, with the most unwarrantable licence, and, I may add, with the most culpable disingenuousness, so states to his readers, as if it had been intended to apply to the Holy Spirit. But let us read for ourselves; “In that day ye shall ask me nothing. Verily I say to you, whatever ye shall ask the *Father* in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but, the time cometh, when I shall no more speak unto you in proverbs, but I shall show you *plainly*”,—of what, or of whom?—of the Comforter? of the Spirit? No such thing,—“but I shall shew you *plainly of the Father!*” Then the Lord goes on to say,—“at that day ye shall ask in my name; and I say not unto you that I will pray *the Father* for you, for *the Father himself* loveth you, because ye have loved me, and have believed that I came out from God. I came forth from *the Father*, and am come into the world; again I leave the world, and go to *the Father*”. To this immediately, “His disciples said unto him, Lo, *now* speakest thou *plainly*, and speakest *no proverb!* Now we are sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God”. To this, “Jesus answered them Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because *the Father* is with me.”

It may be asserted, in the second place, that there

is nothing proverbial, parabolical, figurative, or metaphorical, in the language used in reference to the Holy Spirit. What our author calls his borrowed or assumed name of *Paraclete*, is a proper official title; and is really expressive of the part he sustains in the accomplishment of the everlasting covenant, and by consequence, of what He does for those who are interested in its sure mercies; for He really comforts their hearts, and they really “abound in hope through the power of the Holy Spirit”; He really instructs their minds, and leads them into all truth; and He, as really becomes their Intercessor or Advocate, by disposing them to prayer, by inviting them to approach the throne of grace, and by teaching them both how to pray, and what they should pray for. Without his counsel and advice, we should urge wrong pleas, and so our prayer would be no more than Sin; as is often to be noticed in persons untaught by the Spirit, who undertake as it were to plead their own cause,—these, like the Pharisee in the temple, pray, and praise, but to no good purpose; it is all labour in vain. They go to court without the assistance of “the Spirit of counsel”; and thus their mouth utters foolishness, and their suit is not granted. These are “the rebellious children, saith the Lord, that take counsel, but not of me, and that cover with a covering, but not of my Spirit,—that they may add sin to sin”. Now the Spirit, the Counsellor, fills our mouths with arguments, couched in right words, and these have a force in them, so that the kingdom of heaven “suffereth violence, and the violent take it

by force". In a word; the Spirit proposes Christ to us, and his great salvation in all its constituent parts, as the very merit of our cause; and in pleading his work, we urge a plea that is sure to be attended to, because it is "according to the will of God".

But in the third place, *after* the time specified by our author, for the termination of the use of figure, metaphor, and so on, in respect of the Spirit, namely, subsequent to the resurrection of Christ; the Spirit is still introduced as a personal agent. Let it be recollected, that Mr. Marsom has told us, that "after he was risen, and had sent the Spirit, the figure is laid aside, *and in all the subsequent parts of the New Testament the Spirit is spoken of plainly*". We have therefore, as honest men, but one line of conduct to pursue, and that is, to suffer these "subsequent parts" to speak for themselves; these must be sought for in the Acts and Epistles, since the four Gospels close with the resurrection of Christ. I shall content myself with quotations from the Acts alone, since, to add to these similar ones from the Epistles, would necessarily carry us into too great a length.

Acts i. 16. This Scripture must needs have been fulfilled, which the Holy Spirit, by the mouth of David, spake before, concerning Judas.

Acts ii. 2. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Acts v. 3. Why hath Satan (that evil spirit), filled thy heart to lie to the Holy Spirit?

Acts v. 32. We are his witnesses of these things, and so is also the Holy Spirit.

Acts vii. 51. Ye do always resist the Holy Spirit; as your fathers did, so do ye.

Acts viii. 29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Acts viii. 39. And when they were come up from the water, the Spirit of the Lord caught away Philip.

Acts ix. 31. Then had the churches rest, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.

Acts x. 19, 20. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, nothing doubting; for I have sent them.

Acts xi. 12. “ And behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me;—and the Spirit bade me go with them nothing doubting.

Acts xi. 28. “ In those days came prophets from Jerusalem unto Antioch, and there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world.

Acts xiii. 2—4. As they ministered to the Lord, and fasted, the Holy Spirit said, Separate unto me Barnabas and Saul, for the work whereunto I have called them. So they being sent forth by the Holy Spirit, departed unto Seleucia.

Acts xv. 28. It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden.

Acts xvi. 6, 7. When they had gone throughout Phrygia and the region of Galatia, they were forbidden of the Holy Spirit to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not.

Acts xx. 23. The Holy Spirit witnesseth in every city, saying that bonds and imprisonment abide me.

Acts xx. 28. Take heed unto yourselves, and to the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Acts xxi. 11. And Agabus said, thus saith the Holy Spirit,—So shall the Jews at Jerusalem bind the man that owneth this girdle.

Acts xxviii. 25. When they agreed not among themselves, they departed, after that Paul had spoken one word,—Well spake the Holy Spirit, by Esaias the prophet, unto our fathers, saying, Go unto this people, &c.

With such passages occurring in every page of the Acts, one would have thought it impossible for any man pretending to be *compos mentis*, to assert as our author proceeds to do, in reference to Acts ii. 2—4, that “the word ghost or spirit, as before noticed, means wind, or air in motion; and the effusion of the Holy Spirit is described by a sound coming from heaven, as of a rushing mighty wind”! That such a sound preceded the descent of the Spirit, and gave intimation of it, is plain,—but that the wind itself was the Spirit, is a monstrous idea for any one to broach, who professes to believe in revelation. It

might be as plausibly asserted, that Jehovah was no more than wind, because it is said—“And behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord.” The case is parallel: for in each, the advent of the sacred personage is preceded by a mighty wind; but in neither instance is the wind the personage whose approach is spoken of. Indeed, in this passage of the Acts, the Spirit is called *pneuma*, and the *αγιον πνευμα* *agion pneuma*, or Holy Spirit, whilst the wind is *pnocce*; nor does *pneuma* ever intend wind in all the New Testament. It means, besides the immaterial part of man, and other spiritual existences, either the *Spirit himself*, or his *influence*, exerted on men in the production of those various gifts and graces, which are constantly attributed to his agency. Thus the disciples, in the place referred to above, are said to have been “filled with the Holy Spirit”, just as the saints are elsewhere said to be “filled with the fulness of God”; then it follows, as if to mark the personal agency of the Spirit too distinctly to be overlooked, that the disciples “began to speak with other tongues, as *the Spirit gave them utterance*”. The Spirit gave them instant knowledge of different languages, so that they were enabled to express themselves with fluency in them; devout men, out of every nation under heaven, heard them speak, in their own native tongues, the wonderful works of God. This, according to Mr. Marsom, is all the effect of wind, or air in motion! But Paul was of another mind: “there are diversities of gifts, but *the same*

Spirit"; and after having specified some of them, he adds, "to another, divers kinds of tongues; to another, the interpretation of tongues; but, all these worketh the one and the same Spirit, dividing to every man severally as He will".

Accordingly, the expressions made use of in this place, and dwelt on by our author, such as, "I will *pour out* of my Spirit",—and "having received of the Father the promise of the Holy Spirit, Christ hath *shed forth* (or poured out, it being the same verb as before) this"—this wonderful energy of the Spirit—"which ye now see and hear", in its amazing effects on these men,—these expressions by no means interfere with the proofs already so amply adduced of the proper personality of the Spirit. For, in the first place, if Mr. Marsom had been accustomed to read his *Greek Testament*, he would have refrained from talking of the *terms* here used, of pouring out, shedding forth, &c."—as if *several* such terms occurred in this chapter; since, in fact, there is but *one*, the verb *ἐκχέω* although it is translated "pour out" in one verse, and "shed forth" in another. In the next place, the expression is, "I will pour out *of* or *from* (*απο απο*) my Spirit", which appears to intend his influence in the various gifts dispensed to the disciples. Indeed a similar expression is sometimes used in reference to the human soul. So Hannah said,— "I poured out my soul before the Lord;" and of Christ it is said, that "He hath poured out his soul unto death."

In allusion to the testimony of Christ, concerning the Holy Spirit that " what He shall *hear*, that he shall *speak*, and He will *show* you things to come, and shall also *testify* of me ", Mr. Marsom remarks, that " it is unnecessary to enter into a consideration of those personal actions which in these passages are attributed to the Holy Spirit, because they are used *figuratively*! Joshua ascribes hearing, and bearing witness to a *stone* " ! Certainly this instance might have been in point, had we been contending for the personality of any inanimate thing; but since the Holy Spirit is invariably represented as an intelligent agent, insomuch that " the Spirit searcheth all things, yea the deep things of God ", and is the great author of all genuine inspiration, so that holy men, not of old only, but in every age, and under every dispensation, have spoken and wrote, as they have been influenced " by the Holy Spirit ", it appears to me a daring impiety, and next akin to blasphemy against the Spirit, to put Him thus upon a level with a personified stock or stone. Men may indulge in such impious fancies, for God is long-suffering; yet although He bear long with them, their judgment lingereth not, and " their damnation slumbereth not "; for, as St. Jude declares to us, " Behold, the Lord cometh, with his holy myriads, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken

against Him." Then even "every *idle* word" which unfaithful men have uttered, shall be brought into judgment against them.

Our author's next attempt is to do away the force of that expression in the viiith of Romans, "the *mind* of the Spirit". But the proof of the personality of the Spirit does not rest upon a solitary word in this delightful passage; it is conspicuous in the whole tenor of it. Not but that even the expression in question strongly implies it; it "means", says Parkhurst, "the mind and inclination of the Holy Spirit himself influencing our spirits". And the meaning of *φρονημα* *phronēma* in Hederic, is "animus", and "sensus animi"—that is, "the mind, or the sense, meaning, and intention, of the mind". That this is really the force of the Scripture, is manifest to the plainest understanding: I shall give it at length, just observing, that the Spirit himself is the declared agent throughout, and is opposed, in his power and efficiency, to *us* and our weakness and imbecility. "Likewise *the Spirit* also helpeth our infirmities. For *we* know not what we should pray for as we ought. But *the Spirit himself* (ipse Spiritus) maketh intercession *for us*, with groanings which cannot be uttered. And he who searcheth the hearts, knoweth what is *the mind of the Spirit*, because *He* (the Spirit) maketh intercession *for the saints*, according to the will of God." Thus the passage is a clear demonstration both of the personality of the Spirit, and of his agency, and indeed of his influence upon the saints, in both exciting them to prayer, and assisting them

every way in the execution of that highly spiritual exercise of the soul.

Another passage attempted to be neutralized, is that of the First Corinthian Epistle, where the Spirit is said to work all the diversities of gifts and operations in the church of Christ, "dividing to every man severally *as He will*". Our author would render it, "as *it will*", because the word for Spirit is of the neuter gender. But I have so fully disowned this absurd opinion already, that it is wholly unnecessary here to resume it. Suffice it observe, that throughout the chapter, the Apostle is enlarging upon the personal agency of the Holy Spirit in the affairs of the church,—that he enumerates several gifts, and expressly says they are each of them "by the Spirit", and "by the same Spirit",—and that, lastly, he ascribes them all in the aggregate, to the same divine personage,—“all these worketh the one and the same Spirit, dividing to every man severally as He will”. However, I must not pass over Mr. Marsom’s criticism on St. John. In order to carry his point with respect to the passage just cited from the Corinthian Epistle, our author quotes that in John, “the wind bloweth where *it listeth*”, or willeth. And upon this, he remarks, that “*Pneuma*, the word there used for wind, being of the neuter gender, the verb is properly translated *it listeth* or *willeth*; if the noun had been *masculine*, it must have been rendered *He will!*” Now I am so far from acquiescing in this idea, that my opinion is diametrically opposed to it. I think that if the noun for wind, had been in the masculine, instead of the

neuter, it must *then* have been rendered, *it listeth* or *willeth* ; but since the neuter noun *pneuma* is used, and not the masculine *anemos*, it ought to be rendered,—“ the Spirit breathes where *He will* ”. The usual word for wind is *anemos*, and this is of the masculine gender; if this had been the term here employed, then according to the above rule of Mr. Marsom, it must have been so rendered,—as if the wind were a person! But because the word *pneuma* is here used, which is of the neuter gender;—this, although it really means a spirit or intelligent agent, yet, contrary to all usage and common sense, it must, upon this single account, be so rendered, as to convey the idea of its intending no more than a stock or a stone! Now observe how contrary is the usage of scripture : —“ He maketh His *angels* spirits ”—that is, *pneumata*, in the neuter: “ who walketh upon the wings of the *winds* ”—that is, *anemoon*, in the masculine. What sort of interpretation would ensue, if governed solely by the gender of nouns, instead of by their obvious signification and import, we should make the *winds* to intend persons, and the *spirits* to signify inanimate things!

Mr. Marsom's last effort is to invalidate the argument naturally arising out of the baptismal form in the conclusion of St. Matthew's Gospel. “ The Spirit ”, he tells us, “ is never represented as a person ”! Elsewhere it is contended for, that although he is represented as a person, in the character of a teacher, a comforter, a guide, intercessor, remembrancer, and so on—yet it is all a personification! But here, be-

cause there is no room for the introduction of his favourite figure prosopopœia, our author, who of course calculates upon his readers' having a bad memory, denies at once, what he had before acknowledged, that the Spirit is *ever represented* as a person! But the thing seems to speak for itself: the disciples are sent forth in the name of the Holy Spirit, as well as of the Father and the Son; He is therefore a distinct agent in the economy of salvation, and a distinct mode of subsistence in the divine nature or essence. Nor does this depend, as Mr. Marsom says it does, "upon *doubtful inferences*, drawn from *two or three obscure texts*" *. So far from this, we have quoted

* Nothing is more easy than to start a *doubt*, respecting the most self-evident truths; and a doubt once expressed, although it should happen to originate with the most egregious simpleton, is soon caught at by persons devoid of faith, and they make use of it with as much confidence, as if it contained a cogent argument. The plainest texts that can be imagined are called *obscure* by Mr. Marsom, and the legitimate conclusions which are naturally deducible from them, he is pleased to denominate *doubtful inferences*. This suffices for Mr. Baring, and his party, —they catch at such trifles, as drowning men catch at straws floating on the surface of the water, and they dream of being buoyed up by these things of nought. And a doubt being raised, no matter whether with, or without, foundation, this induces an idea in the minds of many, that since differences of opinion do obtain, it is not of essential consequence on which side we range ourselves; and thus they adopt the principle of the old Greek philosopher, Carneades, who held, "that of two things directly opposite, either may be chosen indifferently". This might be done with impunity, in regard of things purely philosophical, but in regard of revealed truths, it is not a bare experiment, but most certainly a very dangerous expedient. I shall subjoin as a sufficient weight in the scale against Messrs. Marsom, Carpenter, Baring, and others, the opinion of the very learned

abundantly from the Scriptures, to prove it to be a most undeniable article of our most holy faith; and what then does he mean by doubtful inferences? As for his *two or three* obscure texts, we have but just adduced no less than *eighteen* plain and express testimonies to the personality and agency of the Holy Spirit, and these selected from the book of the Acts alone! Therefore this man either wilfully misrepresents the thing, or he is totally unacquainted with the sacred writings; in either case he is absolutely undeserving of the least credit for the truth of any thing which he may assert, and his readers will do well to try him by the unerring word of God. But in distrust of all other objections, Mr. Marsom reverts to the old story, as if it contained a something invincible in it; it is his sheet anchor, and he throws it out upon every alarming occasion, lest he should at last make shipwreck of his faith. For he adds, in reference to the baptismal form, that “*that* also should be attended to here, which has been before observed, namely, that the word Spirit is of a different nature

Schleusner. He says,—“Non minore perspicuitate et evidentia commendantur quoque loca de *Paraclete*, Spiritu sancto ablegato a Patre, et in Jesu locum veniente, qui Apostolis promittitur a Jesu. John xiv. 17, 26 : xv. 26 : xvi. 13. He adds, “*et a Κυριω, et Θεω*, diversus describitur, a Paulo, 1 Cor. xii. 3, 6. But what immediately respects the present passage, that of St. Matthew as objected to by Mr. Marsom, Schleusner selects it as most eminently in point:—“*Illustre autem præ cæteris dictum, e quo solo efficitur, Spiritum sanctum eodem sensu a Patre et Filio differe, uti illi ipsi inter se differunt, est, quod apud Mattheum, xxviii. 19, legitur, ubi Apostoli eodem modo εις το ονομα του αγιου Πνευματος, uti in Patris et Filii nomen a Christo baptizare jubentur.*”

from the words Father and Son; for they being both proper personal characters, are nouns *masculine*,—but the word Spirit is *neuter*, which *of itself* proves that to be impersonal of which it is the proper name ”!!! My reader need not be reminded that this is Mr. Marsom’s chief argument; it is intruded upon our notice almost in every page; and truly it is a most unwelcome intruder, because a most trifling, tiresome, and unmeaning one. I might reply, as before, that whether we call Him, in agreement with the scriptures, the Spirit, in the neuter gender,—or the comforter, advocate, instructor or earnest, in the masculine,—He is in either case equally and alike an intelligent personal agent: just as, in the instance of Satan, he still continues possessed of his personality, whether we call him the Spirit, in the neuter, or Satan, tempter, devil, prince of this world, and so on, in the masculine. However, as I wish to oppose our author’s arguments and objections, rather by express scripture testimonies, than by a train of reasoning, I shall conclude with a few cases in point, in which *spirits*, and spirits too in the *neuter gender*, designated indeed by the same term of *pneuma*, are considered, and that as spirits or *pneumata*, to be proper, intelligent, personal agents.

Matt. xii. 43—45. When the unclean spirit [in the neuter, το ακαθαρτον πνευμα *to akatharton pneuma*] is gone out of a man, he [the spirit] walketh through dry places, seeking rest, and findeth none. Then he [the spirit] saith, I will return into my house, whence I came out; and when he is come [ελθον *elthon*, in the

neuter], he findeth it empty, swept, and garnished. Then he goeth, and taketh with himself *seven other spirits* [all of the neuter gender!] more wicked than himself; and they enter in, and dwell there.

Mark iii. 11, 12. And unclean spirits [*pneumata*] when they saw Jesus, fell down before him, and cried, saying, Thou art the son of God! And he strictly charged them, that they should not make him known.

Mark v. 2—13. There met Jesus a man with an unclean spirit [*pneuma*]. When he saw Jesus afar off, he came and worshipped him, and cried out with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, *thou unclean spirit* [*το πνευμα το pneuma*]. And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many [*πολλοι polloi*, in the masculine, that is, many persons, many individual spirits]. And he besought him much, that he would not send *them* (*αυτους autous*) away out of the country. Now there were there, a great herd of swine feeding. And *all the devils* [*δαιμονες daimones*, in the masculine] besought him, saying, Send *us* [*υμας umas*] into the swine, that we may enter into them. And Jesus gave them leave. And the unclean *spirits* [*τα πνευματα ta pneumata*, in the neuter gender] went out and entered into the swine.—Here, these fallen angels are called both spirits and devils—the first of which terms is neuter, and the last masculine; but throughout the

narrative, Jesus represents them as distinct personal agents, or intelligent beings.

Luke iv. 41. And devils also [*δαίμονια daimonia*, in the neuter] came out of many, crying out, and saying, [that is, the *devils* crying out and saying, for these participles are in the neuter gender], Thou art Christ, the Son of God. And he, rebuking, suffered *them* [*αὐτὰ αὐτά*, in the neuter] not to speak; for they knew that he was Christ.—And in the same chapter, at the 35th verse, Jesus addresses himself to a *pneuma*, or unclean *daimonion*, saying, Hold thy peace, and come out of him. And when the devil [*τὸ δαίμονιον to daimonion*, in the neuter] had thrown him [the man he had possessed] in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! For with authority and power he commandeth the unclean spirits [*πνεύμασι pneumasi*], and they come out.

Many other instances occur in the Gospels; and the book of the Acts affords examples of the same kind, a few of which shall follow.

Acts xvi. 16—18. But Paul, being grieved, turned and said to the spirit [*τὸ πνεύματι to pneumati*], I command thee [*σοι soi*], in the name of Jesus Christ, to come out of her. And he came out the same hour.

Acts xix. 13—15. Certain Jews took upon them to call, over those who had evil spirits, the name of the Lord Jesus, saying, We adjure you [*umas*] by Jesus, whom Paul preacheth! And there were seven

sons of Sceva, chief of the priests, who did so. And the evil spirit [*το πνευμα το πονηρον to pneuma to po-neeron*] answered, and said, Jesus I know, and Paul I know; but who are ye?

To these may be added an example from the Hebrew scriptures. In 1 Kings xxii. *a spirit* is introduced, who is to influence the false prophets to persuade Ahab to go to Ramoth-gilead, since he had despised the advice of *the Spirit of the Lord*, or the Spirit Jehovah, as given him by Micaiah. “ And Micaiah said, Hear thou therefore the word of the Lord. I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead. And one said on this manner, and another said on that manner. And there came forth *a spirit*, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade, and prevail also; go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets. But Zedekiah went near, and smote Micaiah on the cheek, and said, which way went the Spirit of the Lord from me, to speak unto thee?” In this passage the host of heaven intends the angelic spirits, who are the messengers and ministering servants of Jehovah; one of them is called a *ruach* or *pneuma*, that is, “a spirit” and is addressed by the Lord, and is employed

by him, as being an intelligent agent. The same title of *ruach* or *pneuma* is here also applied to the Holy Spirit, or Spirit Jehovah, and intends that person in the divine essence, who is entitled by St. Paul, “ the eternal Spirit; ” and this, as distinct from Jesus Christ, and God the Father. I scarce need observe to my reader, that if the term spirit, as applied to the angels, does not militate against their proper personality, neither can it interfere with that of the third mode of subsistence in the deity; consequently, we have a trinity of personal subsistences in the unity of the uncreated essence “ in the name of the Father and of the Son *and of the Holy Spirit* ”.

That, by the host of heaven in the above quotation from the Kings, nothing except the angels of God can be meant, is the current opinion of the Jewish divines; and, especially, of Rabbi Moses Gerundensis—“ the host of heaven ”, he says, “ will also comprehend the *abstract intelligences*, as in the text, “ I saw Jehovah sitting on his throne, and all the host of heaven standing by him ”.

That the individual *Spirit*, which stood forward on this occasion, was but one of the many angelic beings present, is expressly affirmed by Rabbi Solomon Jarchi,—“ ‘ Now *one of the angels* came forth, and said, I will persuade him.’ ” According to the words of the Psalmist, ‘ Who maketh his angels spirits.’ For which reason it is premised, a little before, ‘ and all the host of heaven were in attendance ’. So that we are not to make it a matter of wonder, on its being said, ‘ And a spirit came

forth', as to who he was, and whence he came; seeing that it is expressly declared, 'And all the host of heaven were standing'—on purpose to manifest whence he came, to wit, from *the rest of the spirits*, who were standing by him".

But the *perfect incorporeity* of angels is strenuously inculcated by Rabbi Moses Ben Maimon; and I superadd a few testimonies on this head, because, with a revival of Unitarianism, there seems to be an increase likewise of the Sadducean idea, respecting the real existence, and immaterial nature, of those celestial beings: "Neither", says he, "have angels bodies, but are intelligences abstracted from matter. Nevertheless, they were formed and created by God." To this also Rabbi Abraham Ben Ezra asserts, "But the celestial world is the world of the holy angels, who are neither bodies, nor yet included within bodies like the soul of men". So again, Rabbi Moses Gerundensis: "The angels of the Lord, being abstract intelligences, are not to be apprehended by the sight of the eyes, as they are not a bodily substance to be perceived by vision". And indeed, Rabbi Joseph Ben Chajim affirms, "But the angels are of a more spiritual nature than the heavens, as they are perfectly incorporeal". And, to mention no more, Rabbi Isaac Abarbinel says, "But I have already observed, that although angels, on account of their being wholly abstracted from matter, cannot possibly be perceived by the senses; nevertheless, at the pleasure of Jehovah, they are seen of men,—and these behold them with their sensual organs in the human shape; an act,

which is accomplished in a similar way with other miraculous appearances."—See more, to this amount, in the Rev. John Oxlee on the Trinity.

Having pursued our author through the whole of his tract on the impersonality of the Holy Spirit, I might have here taken my leave of him, had he not added to his third edition, a few pages of strictures on Dr. Hawker's Sermons. I do not intend to follow him here, because to animadvert upon this addition to his tract, would be to repeat what has been already stated; all I intend to do, is, to point out a few of his observations, which will afford a fair specimen of the whole performance, and to oppose to them a few apposite scriptures.

Mr. Marsom begins by telling us, "that the deity of the Holy Ghost is not the deity of the Father, or of the Son, but a deity peculiar to himself, properly and personally his own, and from which he is, by Trinitarians, denominated God the Holy Ghost"! If this statement were true, Trinitarians would indeed lie open to the serious charge of polytheism; since, if the Father is one kind of God, the Spirit a God of another description, and the Son a God of a third sort, there must be at least three Gods. But this is Mr. Marsom's trinity, not ours, because not that of the scriptures, which assert, of the Father, and the Son, that they "are one", *en to theion*, one Deity, or Godhead; whilst they also assert, of Father, Son and Spirit, that "*these three are one*", *en to theion*, one Deity, or Godhead. Even the creed called Athanasian, and which will be allowed a fair standard of

Trinitarianism, declares, “ that we worship *one God* in Trinity, and *Trinity in Unity*, neither confounding the persons, nor dividing the substance. For there is one *person* of the Father, another of the Son, another of the Holy Spirit; *but the Godhead* of the Father, Son, and Spirit, *is all one.* ”

Mr. Marsom's next assertion is not more happy. “ To the *sole* deity of the *Father*, the New Testament bears its positive testimony ”. This is plain and express; and we have only to oppose to it the following Scriptures of the New Testament.—The name of *the Son* incarnate, is “ Immanuel, *God with us.* ” “ Unto *the Son* *He* saith, Thy throne, *O God!* is for ever and ever ”. “ His *Son*, Jesus Christ,—This (*person, οὗτος οὗτος*), is the true *God* ”. “ The *Word* was *God*,—and the *Word* was made flesh, and dwelt among us, and we beheld *His* glory, the glory as of *the Only-begotten* of the Father.”

Nor is our author more correct in the following assertion; “ we never read of God the Holy Ghost, nor is proper deity ever ascribed to the Spirit in the New Testament ”. Now we *do* read of “ God the Spirit ”; of “ the Lord the Spirit ”; of “ the eternal Spirit ”; and of “ the Spirit of glory ”. And proper deity is ascribed to Him:— “ Why hath Satan, (that *evil* spirit), filled thy heart to lie to *the Holy Spirit?* Thou has not lied to men, but to *God* ”. “ Your body is *the temple* of the Holy Spirit ”; and, since a temple is a place dedicated to some divinity, if we are not an *idol's* temple, the Holy Spirit must be God.

Again, “ The word of Jehovah certainly is not a

personal agent, and the work of creation is no more ascribed to the spirit or breath of Jehovah, than it is to his word". With respect to the Spirit, we need only repeat Elihu's testimony, "The Spirit of God hath made me". As to *the Word*, or *Logos*, not being a personal agent, it is rather astonishing that a man, in his senses, should hazard an assertion so palpably false; and that he should affirm, moreover, that the work of creation is not ascribed to the Word. "In the beginning was the Word, and the Word was with God, and the Word was God, the same (*divine, person, outos*) was in the beginning with God; all things were made *by Him*,—and, *without Him*, was not any thing made, that was made. He was in the world, and the world was made *by Him*. And the Word was made flesh, and dwelt among us, and we beheld *His glory*, the glory as *of the Only-begotten of the Father*."

We are told next, that "regeneration, as well as creation, is invariably ascribed to God the Father, as his work, and as his alone". That creation is of *God* alone, we grant; but that it is ascribed to the *Father* only, we have just disproved, since it is also ascribed to the Son, or Word, and to the Holy Spirit. With respect to *regeneration*, it is of *God*, truly; "born of God": but the Spirit is peculiarly the personal agent in the renovation of the human soul, whence, in John iii., Christ distinctly states it as a being "born of the Spirit", and which he repeats in the 6th and 8th verses—"That which is *born of the Spirit* is Spirit", and "so is every one that is *born of the*

Spirit". We may defy Mr. Marsom to quote a single express passage, such as these are, to prove the Father, personally considered, to be the immediate Agent in this affair of regeneration.

Another assertion is, "that God the Creator is one simple uncompounded Being, one individual Person; and not one God subsisting in three persons, is the uniform language of Scripture". To prove this, our author quotes passages which declare for *one God*, and here we have no controversy with him; but he produces no proof to substantiate the idea of there being but one individual person. This idea his own quotations refute, since *Jehovah* expressly declares himself to be the *Alehim*; that is, an unity of nature or essence in a plurality of personal subsistence. For *Jehovah* is singular, but *Alehim* is plural; and we have to recollect, that "the *Alehim* said, *We* will make man, in *our* image, after *our* likeness". So that God the Creator is indeed one *Jehovah*, but not only one person; had this been the case, we should not have heard the *Alehim* saying, "*We* will make or create man in *our* image, and *our* likeness"; nor would the *Alehim* have said, afterwards,—"*Behold, the man is become as one of us*"; or, again, "*Go to, let us go down, and there let us confound their language*". This, then, and not what our author pretends, is the uniform doctrine of scripture. And that I may not seem to make mere assertions, without proof, after the example of Mr. Marsom, let it be observed, that the *Alehim* in *Jehovah* are, according to the Hebrew, sometimes called *creators*, or בוראים,

boraim, in the plural number, as in Eccl. xii. 1.: also *makers*, or עֲשִׂים *ashim*, in Isaiah liv. 5., and *husbands*, or בעלים *baalim*. Elsewhere they are styled “the Alehim the *holy ones*”, or קְדוּשִׁים *kedoshim*, as in Joshua xxiv. 19., and other places. And, to mention no more, in Malachi i. 6., they are the “Adonim”, אֲדוֹנִים, or *masters*, or lords. Now these, in the New Testament, are revealed to us as three distinct personal agents in the Godhead—“in the name of the Father, and of the Son, and of the Holy Spirit”.

In reference to Christ’s breathing on the disciples, and saying, “Receive ye the Holy Spirit”, our author observes, that it is “the holy breath, the holy inspiration”! And, as if it could corroborate this idea, he goes on to quote,—“it is not ye that speak, but *the spirit* of your Father who speaketh in you”! A passage which only serves to prove the folly of Mr. Marsom’s former interpretation; since to translate “but *the breath* of your Father which speaketh in you”, would be to turn the Scripture into absurdity. Let the reader, for his own satisfaction, attempt to substitute “holy breath” or “inspiration” for the Holy Spirit, wherever that term occurs, and the trial will evince the stupidity of the proposed expedient.

But we are told next, that “the Spirit is never said to speak, or to act, as an individual person; but only in the words and actions of those who spake and acted under the direction and influence of the Divine Being.” This, however, is contradicted by a host of scriptures, in which it is manifest that when the Spirit

speaks and acts, He does both the one and the other as an intelligent personal agent. As to his speaking and acting, often, through the medium of human instruments, what has this to do with his personality? When a king addresses his subjects, or does some good offices towards them, he generally employs his ministers, or other official servants, both as his organs and his instruments; yet it is common to refer the speech and the action to the king, as being really the proper author of them. Because St. Paul dictated the Epistle to the Romans, it is by one consent enrolled among his pastoral letters, notwithstanding that, as his amanuensis, another person says, “ I, *Tertius*, who wrote this epistle, salute you in the Lord.” And if *Tertius* wrote as Paul dictated to him, so Paul dictated according as he himself was “ moved by the *Holy Spirit* ”. But as instances of the Spirit speaking and acting immediately of Himself, although of course He more generally does so, and necessarily by means of created agents, take the following: “ Then the Spirit said to Philip, Go join this chariot.” Here the Spirit himself is represented as addressing his servant Philip, without the intervention of a human speaker; and, in the sequel, the Spirit *acts* also by himself, and without any human instrument; for “ The Spirit of the Lord caught away Philip ”. Again: “ The Spirit said to Peter, Behold, three men seek thee; arise, go with them, for I have sent them.” Here also the Spirit both speaks and acts, as an individual sovereign agent; which He does, moreover in the following passage: “ The Holy Spirit

said, Separate unto me Barnabas and Saul, for the work whereunto I have called them; so they, being sent forth by the Holy Spirit, departed."

Another assertion of our author is, that "there is not in the sacred Scriptures, any precept enjoining the worship of the Spirit, nor is there a single example there, of any such worship ever being paid to him, either in heaven, or upon the earth *." This has

* Mr. Marsom also states, that "if the Holy Ghost be God, *he has never been honoured as God*; his worship has been, and still is, *shamefully neglected*." This is true, as it respects all orders of Unitarians; but how is it true of the real church of God upon earth? Our initiation into the visible church is an act of worship, in which the Holy Spirit is as much regarded, as are the Father and the Son. Cyprian, Bishop of Carthage, in 248, observes, that "Christ himself commands the nations to be baptized in the full and united Trinity, in the name of the Father, Son, and Holy Spirit." Firmilian, a pupil of Origen, and contemporary of Cyprian, calls baptism "a symbol or confession of the Trinity." And he advises "invoking the Trinity, and calling upon the names of the Father, and the Son, and the Holy Spirit." And he adds, "let us rest assured, that our concord and brotherly love, and being agreed concerning the unity of the Father, and the Son, and the Holy Spirit, is an acceptable sacrifice to God".

The true believer in Jesus will do well to consider, in this day of peculiar trial, what has been "the faith of God's elect", in *respect of the Deity*, in every age of the church, since the establishment of Christianity. It was not left to a few heady individuals of the 19th century, to make the first discovery of the genuine gospel; the church, and the truth, of which it is expressly called "the pillar and ground", have been always, and are still inseparably connected. Now it is confessed even by the Socinians, that so early as the year 325, the doctrine of the Trinity was publicly established amongst christians; and, that it had obtained prior to that era, is plain, from the writings of the first christians, which are still extant. Ignatius, the

been acknowledged by some of the most pious and learned *Trinitarian* writers"! That I may not repeat what has been urged before, I beg to refer my reader to the 56th and nine succeeding pages of this

disciple of St. John, and a martyr, gives this as his pastoral advice,—“ Study to be confirmed in the doctrines of the Lord, and his apostles, that in all things which ye do, ye may have good success, in flesh and spirit, in faith and love, *in the Son, and the Father, and the Spirit*”. And Justin Martyr, who wrote about the year 140, says,—“ We are named Atheists; but not with respect to the most true God—the Father, Him and the Son, and the prophetic Spirit, *we worship and adore, honouring them in word and in truth*”. And similar declarations are to be met with in the other early writers, up to the above mentioned year of our Lord, 325; when it is acknowledged, that at a general assembly of the christian church, the Trinity was averred to be scriptural. And *since* that period, up to the present day, what has been the prevailing opinion amongst the saints? Before the glorious Reformation from popery, there arose the Waldenses, Albigenses, Wickliffites, Lollards, Hussites, and others, but not to oppose themselves to the doctrine of a Trinity of Persons in an unity of essence; here they were happily agreed. I will subjoin the creed of the Waldenses as a specimen: “ We believe”, say they, “ that there is *one God, Father, Son, and Holy Spirit*. We believe that Jesus Christ is *the Son, and Image of the Father*. We believe in the Holy Spirit, as the Comforter, proceeding from the Father and from the Son.” Nor ought we to omit here, the Syrian Christians in India, who, like the burning bush, were preserved unconsumed in the midst of the flames of papal rage. Their creed is this,—“ they believe in Father, Son, and Holy Spirit, three Persons in one God, neither confounding the Persons nor dividing the substance, one in three, and three in one; the Father, generator,—the Son, generated,—and the Holy Spirit proceeding. None is before or after the other; in majesty, honour, might, and power, they are coequal; unity in trinity, and trinity in unity. In the appointed time, through the disposition of the Father, and the Holy Ghost, *the Son* appeared on earth, incarnate God and man”. And what has been the sentiment of christians in later years? The *Paritans* were Trini-

Tract, for proofs of the worship of the Spirit, as well as of the Father, and the Son, the subject being there pursued to a considerable length. Having spoken of Trinitarian writers, who abandon the worship of the Spirit, Mr. Marsom should have quoted, or at least named them: but, instead of any of those superlatively pious and learned *Trinitarians*, he adduces Dr. Watts, who, although a professed Trinitarian in the earlier part of his life, as his Hymns and other writings demonstrate, yet became, late in life, *an Arian*: this there can be no doubt of, as he published his sentiments a few years before his death; though according to some, his opinions were rather of the *Sabellian* stamp. “Dr. Watts,” says Evans, “towards the close of his life, became a Sabellian, and wrote several pieces in defence of it.” Consequently, his opinion, as a *Trinitarian*, has no weight; and it is most improperly appealed to, as such, by Mr. Marsom, since it can only tend to impose upon his readers. He might have as well appealed to any of those persons, who have lately revived Sabellianism, and joined the Bap-

tarians,—the *Reformers* were so likewise; and since them, all pious Dissenters, as well as Church-men, at home and abroad: Calvin, Luther, Zuingli, and our English worthies of the Reformation, with those of Scotland and Ireland, have been followed since by those revivers of truth in the new, as well as in the old world; Whitfield, the Wesleys, Romaine, and others, who all agreed in declaring for the Trinity in Unity. So that we must move an amendment to Mr. Marsom’s statement, it appearing, that “as the Holy Spirit is God, he has *ever* been honored as God by the churches of Christ; but amongst all mere Unitarians, his worship has been, and still is, shamefully neglected”.

tists; for these seceders were once, like Dr. Watts Trinitarians by profession, but now they labour to destroy the faith which once they preached:—I say *they*, supposing Mr. Baring's sentiments to be pretty nearly those of the whole party *.

Lastly. Our author observes, that “ what the offices of the Holy Spirit are, or, that the Spirit is a being sustaining certain offices, we are not informed in the New Testament ”. Before, it had been conceded that the Spirit, by a *figure*, is represented as a comforter, advocate, instructor, and so on:—and is not this to sustain certain offices? Yet now Mr. Mar-som strikes out the Spirit from all offices of whatever description, and fastens this notion upon want of information on the subject in the New Testament!! I have only to remark, that the *titles* of the Spirit very strongly imply His official engagements: as, for instance, His agency in our regeneration is implied in His title of “ the Spirit of life ”; His agency in our sanctification is implied in His title of “ the Spirit of holiness ”. So, as “ the Spirit of supplications ”, He is the author of prayer; as “ the Spirit of adoption ”, He gives us the dispositions, feelings, affections, and so on, of children of God; as “ the Spirit of truth ”, He instructs us in the knowledge of revealed verities;

* *Mr. Snow* and *Mr. Evans* are now supposed to be exceptions, but all the others, as far as I can learn, have determined in favour of Sabellian Unitarianism. Indeed the doctrine of Unitarianism, in opposition to that of the Trinity, was explicitly avowed at the opening of Mr. Baring's meeting in Exeter, on the 16th of August, 1818, at which were present Messrs. Baring, Cowan, Bevan, Read Kemp, &c.

as “ the Spirit of counsel ”, He acts the part of an adviser and monitor; as the “ Spirit of grace ”, he strengthens us with might in the inner man;—and, to enumerate no more, as “ the Spirit of glory ”, He reveals to us the grandeur of our future condition, fills us with a thirst after the promised glorious inheritance in light, and fits us by degrees for the possession and enjoyment of that far more exceeding and eternal weight of glory; so that “ we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, *as by the Lord the Spirit* ”.

Now to the Alehim the Holy Ones, in the name of Father, incarnate Son, and Holy Spirit, as to a trinity of co-essential and socially existing persons in the unity of the ineffable nature of the one Jehovah, be all possible praise ascribed, distinctly, conjointly, and in unity, throughout time, and to all eternity. Amen.

APPENDIX.

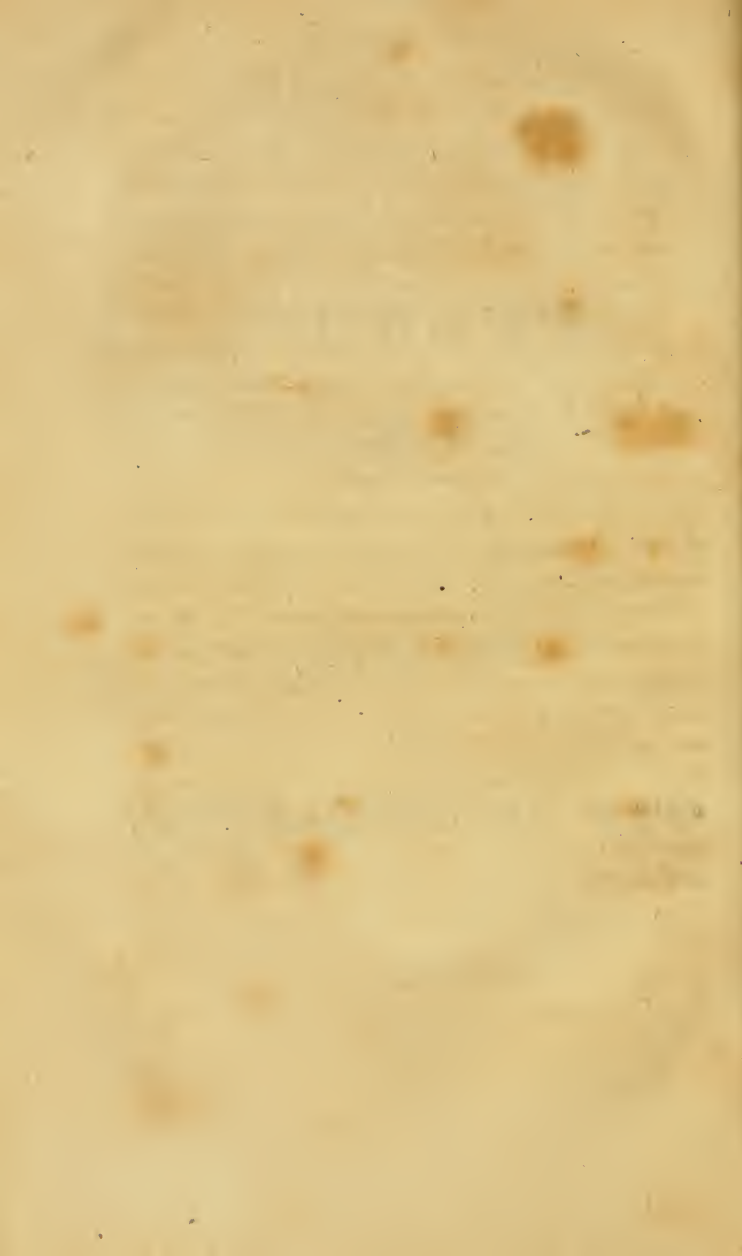


ON THE DOCTRINE OF THE

TRINITY,

AND

THE INCARNATION.



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JUST as the foregoing sheets were ready for the press, a Sermon was lent me by a friend, which proved to be the production of the Rev. T. C. Cowan, of Bristol. After having perused it, I thought it ought to be noticed, because it appeared to me to touch upon and enforce, almost every peculiarity of sentiment contained in the newly adopted system of the Rev. George Baring; a system fraught with error, with error of the first importance, inasmuch as it respects those points in our most holy faith which are fundamental and essential. It is an ungrateful office to oppose a friend; but when that friend opposes truth, or adulterates the pure milk of the word of God, it then becomes an imperious duty, not so much to set oneself in opposition to the person, as to do one's best endeavour to counteract the poison which he disseminates in the shape of the bread of life.

When Israel had fallen into the commission of a gross act of idolatry, those who had ranged themselves on the side of Jehovah, were commanded to go forth against the idolaters, each one against his nearest and dearest connexions,—“ every man against his *brother*, and every man against his *companion*, and every man against his *neighbour*,”—that they might thus discover a becoming zeal for the Lord their God. And we find, in the course of the New Testament records, that when the apostle Peter acted amiss, using dissimulation to please the Jewish converts, his beloved brother Paul “ withstood him to the face, because he was to be blamed ”, in that both he and Barnabas walked not uprightly according to the truth of the gospel. And in the same Galatian Epistle, in reference to certain teachers, who went about to corrupt that evangelical system which they professed to inculcate in their ministerial labours, and whom the apostle there calls “ brethren ”, but “ false ” ones, he says, “ To whom we gave place by subjection, no not for an hour, that the truth of the gospel might continue with you.”

With respect to Mr. Cowan, I may truly say, in those expressions of the son of Jesse, that he was—“ mine acquaintance; we took sweet counsel together, and walked unto the house of the Alehim * in com-

* *Beth Alehim*; by which the Psalmist means the tabernacle, the sacred house dedicated to the public worship of Jehovah, as the Alehim of Israel,—as divinely appointed symbols of whose gracious presence there, the *cherubim* were fixed within the vail; and in reference to those “ cherubim of glory”, as representative images of the Trinity in Unity, with the manhood

pany ". Our views were once pretty nearly, though not altogether alike,—and the love of the truth is a mighty cement; it knits souls in one, as it is written of Jonathan and David, that " the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." But alas! how are the mighty fallen! And, what is worst of all, "*Truth* is fallen in the street, yea truth faileth"; and this awful departure from the faith once delivered to the saints, " soweth strife ", as the wise man speaks, and " separateth chief friends ". For what concord has light with darkness, or faith with infidelity? Jeremiah, sorely lamented his condition,—but he could not avoid it; " Wo is me," he cries, " a man of strife, and a man of contention, to the whole earth ": yet, I say, he could not avoid it, for his Lord had said to him, " Let them return unto thee, but return not thou *unto them*."

Before I proceed to comment on certain passages in Mr. Cowan's sermon, which professes to treat of the work of the Holy Spirit as far as it respects his office in glorifying Christ, I shall offer a few prelimi-

which was about to be assumed by the Son in the fulness of times, the inner sanctuary was called Kedosh Kedoshim, or " Holy of Holies ", that is to say, the *holy place of the Holy Ones*, the Father, and Son, and Spirit, whence it stood for a type of the body or manhood of Jesus, which he himself called a temple, because in it there dwelt the whole fulness of the Godhead; and hence too, it was a type of heaven itself, which is the true Holy of Holies, as the peculiar residence of " the Alehim of glory ", into whose presence Jesus is entered in, in character of High Priest of the Israel of God, " with his own blood, having obtained eternal redemption for us."

nary observations, in order to prove to the reader, what, in my opinion, should be clearly understood by the public,—that Mr. Cowan, in adopting his newly embraced system of theology, has rather derived it from the representations of his friends, Mr. Baring and Mr. Snow, than from his own individual investigations of scripture. It is by no means intended to insinuate, that the Sabellian scheme in question has been so blindly espoused on the part of Mr. Cowan, as if he had not previously examined it by the light of the word of inspiration; but *thus* much at least is intended, namely, that Mr. Cowan had been preaching the gospel, and with considerable success for years, and of course had been in the daily habit of studying the Scriptures, and of extracting from them the matter of his discourses, prior to his late secession from the pale of the established church,—and all this, without discovering in the simple unsophisticated truth of the gospel, any of the peculiar elements that enter into the composition of his present openly avowed Sabellian creed. This will evidently appear to have been the case, from the circumstances which I shall have to bring before the reader. For, upon Mr. Cowan's suspension from his cure by the Bishop of Bristol, and his subsequent resolution to withdraw himself from any further communion with the national establishment, what line of conduct does he pursue? Does he confine himself to secret communion with his legitimate Rabbi, his heavenly master, as to his ulterior proceedings, and instead of conferring with flesh and blood, or going to them which were apostles

before him, does he, like another Paul, preach among his perishing fellow immortals the gospel which he had learnt of Christ? I can only testify that which I certainly know. Mr. Cowan embraces an early moment to go to Northbrooke, on a visit to Mr. Baring. He heard him preach, and much of what he heard he considered *new*. But the novelties evidently gave pleasure in a certain degree, from what his friends at Exeter heard him remark on the occasion; and if he did not return to Bristol a decided convert to Mr. Baring's opinions, which although new to him, were recognised by others as the old Sabellian errors revived,—yet he certainly did return, divested of his former prejudices against Mr. Baring's doctrines, and in a certain measure impressed in their favour; so that an opening was now begun to be effected for his subsequent and no very remote reception, of “another gospel” than that which he had before received, neither “after man” nor “of man”, but “by the revelation of Jesus Christ”. And with this other gospel, he has naturally espoused the cause, and become the warm and zealous advocate, of “another Jesus”, and “another Spirit”.

However, the transition was gradual; and it is most easy to trace it step by step. For, in answer to a letter of mine in July last year, which was soon after his return to Bristol from Northbrooke, Mr. Cowan observed to me, in his letter of August,—“I cannot, however, close without saying, I at present am decidedly in favour of your view, against the idea of the pre-existence of Christ's human soul, though

the opposite opinion has much to support it. And even should it lead to what is called Sabellianism, that would not keep me back from embracing it, were I convinced it were scriptural—for names I regard them not. But although, in this point, I differ from my dear friend Baring, yet I would not suffer it to keep me back from him,—nor, my friend do I think it should you. Go to him,—converse with him as a friend and brother, be assured he will receive you as such, when he understands your object: and do more,—hear him preach for yourself. I was much prejudiced against him,—and when I did hear, I felt ashamed I had entertained that prejudice. Hear him more than once; I do not say you will agree with him in all his positions, particularly that to which I just now referred: but need I tell you, how necessary it is, we learn to bear with those who differ from ourselves, more especially on points so deep?”

It is manifest from the above extract, that the leaven had already insinuated itself, and was beginning to operate, although its effect was as yet almost imperceptible; and Mr. Cowan's next movement was not likely retard its operation: I allude to a visit he made Mr. Snow at Cheltenham. In the mean time, I, who had never felt, as Mr. Cowan says *he* had, a prejudice against Mr. Baring, but had all along known him to have entered into the notions of Sabellius, which I had often tried by the written word, and had as often found them essentially unscriptural, had published a tract, to refute the Sabellian gospel, which Mr. Baring had been so industriously disseminating

among us. A copy of this tract I had sent to Mr. Cowan, which reached him just as he was on his return from Cheltenham; and his letter in reply proves, that his visit to Mr. Snow had only tended to accelerate his reception of Mr. Baring's religious tenets. For, a short time before, when Mr. C.'s publication came out, he had denied, in a note at page 44, his belief in the pre-existence of the soul of Christ; and had also expressed his dissent from Mr. Baring's opinion, of the Holy Spirit not being a party in the covenant of grace. Whereas, in a letter to me of September, on his return from Cheltenham, Mr. Cowan observes,—“Sincerely I thank you for your last publication [on Sabellianism], which, however, I did not receive till a few days ago; and having been at Cheltenham, from whence I only returned late yesterday evening, I have not had time to peruse it. *Notwithstanding the note* I have put at p. 44 of my pamphlet, I am yet much staggered on the doctrine of the pre-existence, from considering, the day before yesterday, [that is, of course, before he had quitted Cheltenham], the seventeenth of John, verses 5, 22, and 24.”

Thus far, at least, it appears evident, that in every step in his advance towards the adoption of the Sabellian system, Mr. Cowan was led on by the advice and counsel of his friends, Mr. Baring and Mr. Snow. But this is not all—the crowning proof is yet to appear. For, as soon as Mr. Cowan's pamphlet, stating his reasons for leaving the Establishment, had reached Northbrooke, the obnoxious note at p. 44, in which he had declared his dissent from his friends on the

point of the pre-existence, and on that of the Spirit not being a party to the covenant—this note gave no little uneasiness to Mr. Baring; who, feeling the importance of the moment, immediately dispatched a letter to Bristol, in explanation of his peculiar views upon the disputed points,—a letter so weighty and powerful, at least in the estimation of the individual to whom it was addressed, that it seemed to come to him with all the authority, and to have upon him all the influence, of an apostolical epistle. The effect was great indeed, as it was almost instantaneous; so that a second edition of the pamphlet was put to press, —the note at p. 44 was new modelled,—the obnoxious parts were expunged,—and the whole was so “revised, corrected, and altered *” as to convey a very contrary idea of the writer’s sentiments to what the former had done, as the following abstracts show:

1st. Edition, dated September, 17th, 1817.—“I will not deny, that the more I consider, and ponder on, the two leading points, which I hear him (Mr. Baring), charged with, and have heard him preach, viz. the pre-existence of the human soul of Jesus, and that the Holy Spirit is not a party to the covenant of grace,—*the more I am inclined to disagree with him.*

2nd. Edition, dated October 10th, 1817.—“My note, as it stood in this place in the former Edition, but now cancelled, conveyed an impression, contrary to what I have since ascertained to be the fact,—and literally, stronger, than I even then intended. I am convinced, that both his views alluded to, viz.

* See Title Page to 2nd. Edition.

the pre-existence of the human soul of Christ, and that the Holy Spirit is not a party to the covenant of grace, have more of the truth of Scripture in them, than I had before conceived. While I am as thoroughly convinced, to use his own language, in a letter, dated September, 19th, which I received from him *two days after the first Edition was published*,—he does, “in the fullest manner preach, and acknowledge, the blessed truth of God and man, in the person of Jesus, teaching, quickening, and guiding his people by his Holy Spirit”; and that the view which he entertains on the subject of the covenant, as he further writes, “neither attacks the divinity of Christ, nor denies the work of the Spirit”.

The circumstance of Mr. Baring’s communication, here admitted by Mr. Cowan himself, came to my knowledge, during an interview with Mr. B. at Northbrooke. I called upon him, in company with a clerical friend, for the purpose of discussing the points at issue between us,—and in the course of the conversation, some allusion was made to Mr. Cowan, and to the pamphlet which he had lately published; upon which, Mr. Baring took occasion to refer to the altered note, as it now stands in the second Edition, observing, somewhat to this amount, (for I quote from memory,)—“that it was not exactly such a statement of his opinions as he could have wished, and, that if he had intended a statement to be made at all, with a view to publication, he should have drawn it up himself, in his *letter* to Mr. Cowan; adding, that his friend at Bristol was sometimes too precipitate, and

which would account for the apparently strong and decisive manner, in which (as if upon deep and thorough conviction), he had entered his protest against the pre-existence, &c., in the note of his *first* Edition,—and for the subsequent, and very sudden alteration of his sentiments, as declared in the note of his second Edition.”

Immediately after the perusal of his first Edition, I wrote Mr. Cowan, and pointed out, what appeared to me, a glaring inconsistency,—in that he had glided so rapidly from one opinion to another, notwithstanding that the motto of his book in the title-page, gave the public to expect that it would contain, not such a deplorable instance of human caprice and instability, but the final determination of a matured judgment. The motto alluded to, was as follows,—“ Let every man be *fully persuaded in his own mind* ”. So easy, and so common is it, to give a gloss and a varnish to the surface of things. “ *Fronti nulla fides* ”, was an adage of the ancients; Put no faith in appearances. It is not every face that may be relied upon as a faithful index to the mind; nor is the tongue, nor yet the pen, an invariable interpreter of the thoughts and intents of the inner man. For my good friend’s own expressions, in a letter to me, which accompanied a copy of the first Edition of his pamphlet, most effectually contradicted what his motto was calculated to insinuate. The letter began thus,—“ I snatch one moment to say, I seize the first opportunity of forwarding you one of my pamphlets just come out;” and it concluded with,— “ notwithstanding the note

I have put at page 41, I am yet *much staggered* (very far, this, from being *fully persuaded*!) on the doctrine of the pre-existence. But my time is so limited, this being my preaching night, that I cannot enter on this point. I will, however, d. v. read with attention, your [book on Sabellianism.]”

Now it was not a trifling matter, which Mr. Cowan had not decided upon, as the event has too sadly proved. For with an admission of Mr. Baring's Sabellian notion of the pre-existence of *the soul* of Christ, he has at last, as was to be feared, rejected the Scripture truth of the *divine person of the Son*, as subsisting in the Godhead, distinct, though not separate, from that of the Father, and of the Holy Spirit. He has now adopted his friend's scheme *in toto*, as far, at any rate, as the great essentials of our faith are concerned, and has abjured that God in Trinity, whom, once, he worshipped as the Alehim of Israel.

This truly awful and affecting circumstance, (in the comparison with which, all other questions agitated by us are as light as air), his last publication unequivocally announces; I mean his sermon on the work of the Holy Spirit. For in it he tells us, as unhesitatingly as if it was a demonstrable truth, that “Jehovah, in union with his Son Jesus Christ, formed the body of Adam!” By this he means of course, the Godhead, as the Father, and the supposed pre-existent soul in union with him, to the utter exclusion of Ezekiel's “Alehim of glory”, whom the prophet represents as Jehovah, and of whom the historian Moses records, “that Jehovah, the Alehim, made the earth

and the heavens",—and, what comes home to the point in debate, that Jehovah the Alehim formed *man* of the dust of the ground". So that no being not essentially Jehovah, had any share in the work of creation,—it was all effected by these Alehim who said " *We* will make or create man in *our* image, *our* likeness"; and who, being essentially Jehovah, are by nature God. All other Creators are idols; and idols are the creatures of the imagination; and they can no more stand before the glorious and fearful name of Jehovah, our Alehim, in the name of the Father, and of the Son, and of the Holy Spirit, than the senseless image of Dagon could stand before the ark of the living God.

Indeed, according to Mr. Cowan's new creed, not only the Son and the Spirit are to be divested of their distinct personality in the sacred essence of deity,—but even *the Father* is not himself properly a person; for he expressly tells us, that " To attach the idea of *person* to *God*, save as manifested in the flesh, is to be wise above what is written " ! So much like an oracle of God will men proclaim their own conceits and devices! He reduces it all to a temporary assumption of character,—so that the Godhead is represented, I had almost said profanely, as personifying itself for a season, and even assuming *different* characters in its appearance on the theatre of the world; and by and by, these artificial personalities will be dropped again, that is, as soon as the drama is brought to a termination; and the Godhead will then relapse into its former impersonal condition! " *The characters* ", says

Mr. Cowan, “ of Father, Son, and Spirit, have *all* an exclusive reference to redemption, with the fulfilment of which *these characters will cease*, and yet *Jehovah* remain the same; ‘ that God ’, not as Father; and Son, and ‘ spirit, but as *Jehovah* in the *abstract*, ‘ may be all in all* ’ ”. Now to the Godhead in itself, or to *Jehovah* in the abstract, our author had just before declared, that we may not “ attach the idea of person ”; so that even the almighty *Father*, awful to say, is no other, in his view, than an artificial character; and therefore, in their eventual state of glory, the saints would, if this were true, necessarily lose every vestige of that God of revelation, whom, in their previous state of grace, they had been accustomed to worship as the proper and legitimate object of devotion! Truly, from the ease, and apparently little concern, with which men change their ideas of the majesty of heaven, and the licence they take to themselves to mould the divinity, according to their own imaginations, one would really suppose it was a received opinion amongst mankind, that they have an undoubted right to deal with “ the † Alehim of eternity, *Jehovah* the Creator ”, just as they please, as the

* Isaiah xl. 28.

† *Alehi a-olam*,—literally, “ the Alehim of eternity ”, and these Alehim are said to be *Jehovah Bora*, or “ *Jehovah the Creator* ”; and as, in this place, they are represented as *Jehovah*, and *Bora the Creator*, as God in *unity of essence*,—so, in Eccles. xii., they are called *Bora-im* or *Creators* in reference to their *plurality as persons* in the Godhead; for the only title in the chapter, besides *Boraim*, is *Ha-Alehim*, or *the Alehim* ”; which is repeated three times.

potter, who has power over the submissive clay, fashions the unresisting lump into what form he will.

But our author's statement refutes itself. If Jehovah is impersonal naturally, and only becomes personified as manifested in the flesh or human nature, which he expressly asserts, there would be but *one* personal character formed in this way, and not *three*; there would only be, as Mr. Cowan states it in Mr. Baring's words, "God and man in *the person* of Jesus." We should have read, simply and solely, of Immanuel, as the Godhead itself, or Jehovah in the abstract, personified artificially through the assumption of the human nature; whereas the Scriptures give us many plural titles of the Deity, anterior to the actuality of the incarnation, and even use those very personal terms, which, ever since the accomplishment of the incarnation, have been proposed to us as the peculiar and proper descriptive appellation of the Alehim of Israel,— "the name of the Father, and of the Son, and of the Holy Spirit". And it may be further remarked, that Scripture never represents Jehovah, as *the Father* coming to to be invested with humanity, but tells us plainly, that "the Father sent *the Son*", and that this personal Logos, or only-begotten Son, was made flesh, and dwelt or tabernacled amongst us, as a mode of subsistence distinct from, and yet as to sameness of essence and nature, one with, God the Father.

Indeed, the only plausible method of explaining the idea, which Mr. Cowan is desirous of conveying to the mind of his readers, but which he has not very

lucidly expressed, is that of Mr. Bellamy in his *Ophion*,—where he informs us, that *the body*, or human nature, is all that is intended by *the Son*,—that the indwelling Godhead, as *the soul*, is what is intended by *the Father*,—and that what is called *the Holy Spirit*, is no other than the influence or energy proceeding from the incarnate Deity. This is what is called the tri-unitarian scheme, broached, or rather revived, by the fanciful Baron Swedenborg; and it has lately been warmly espoused by Mr. Bellamy, who, like Mr. Cowan, with his system, attempts to father it upon the sober word of inspiration. What makes it probable that Mr. Cowan has seen the statement of Mr. Bellamy, or else some account of the Swedenborgian creed, is this,—that he seems to have adopted their precise phraseology; for they restrict their idea of the personality, in reference to the Deity, to the circumstance of the incarnation, as he has done above, framing a sort of visionary Trinity out of it; and they likewise substitute the term *character*, in the place of that of *person*, with respect to the titles of Father, Son, and Holy Spirit. But surely, it will be sufficient to remark here, that if these sacred agents had been only as soul, body, and proceeding energy, we should have heard of *the God-man* only; and nothing of a trinity of personal agents, either real or assumed, would have been introduced to our notice, since, a super-addition of any thing like this, supposing it to be an ideal representation, and not a substantial matter of fact, must necessarily be the occasion of endless error, misconception, and confusion.

Much less then should we have met with these august personages as distinct agents,—the *Father*, for instance judging no man, but assigning that office of omniscience to his incarnate *Son*; that is, if Mr. Bellamy, and Baron Swedenborg are right, the *soul* committing all judgment to the *body*. Not to urge, that if the Father, as the in-dwelling Jehovah, be the soul of Christ, when Christ complains of his soul being exceeding sorrowful even unto death, he must mean it of the in-resident Godhead. But *this* absurdity Mr. Cowan is exempt from, since he holds for the distinct existence of the soul of Christ; what he denies is, that the Son of God is, like God the Father, a divine person. However, since he contends for the Godhead being exclusively the Father, and St. John informs us that the Father “sent *the Son*” to be “*the Saviour* of the world”,—it must follow necessarily from hence that a supposed created soul, and not a divine uncreated person in Jehovah, is the emphatic Saviour of mankind; which idea is directly in opposition to the Hebrew scriptures, in which the Lord proclaims,—“I, even I, am *Jehovah*; and besides *me*, there is no *Saviour*”. The manhood is but the *medium* of salvation,—it is the divine person of the Son, who is essentially Jehovah, and naturally, *Al* or *El*, *God*, that is strictly and properly “*the Author* of eternal salvation unto all them that obey him”. And hence, in reference to his name Jesus, which signifies, “he that saveth thee”,—not merely as Joshua his type, “*Jehovah* saveth”, but *Himself*, *the Saviour*, being in himself what the name of Joshua meant,—it is de-

clared, that "*He*", He himself, "shall save *his own* people from their sins". Therefore it then follows, in further explanation of his real nature, that He is indeed El or Al, that is, *God*,—"they shall call *his* name, Immanu-El, which being interpreted is *God*—with us". And to add but one word more. If the Father only is God, how is it that he will have us to honour *the Son*, even as we honour the Father? Acknowledge the Son and the Father to be two in distinction of personal subsistence, and one in identity of nature and essence, and all is clear. But deny this, and then we are commanded to honour a *creature* even as we honour *God*. For that the honour intended is spiritual, or worship properly so called, is evinced in the conduct of the disciples, who not only before, but also after his resurrection, paid him this homage as *the Son* of God; and even posterior to his ascension, when his visible presence was withdrawn from them, Stephen, under the immediate influence of the Holy Spirit, implores his mercy in favour of his murderers, and commits his own departing soul into his almighty hand: besides that the Father himself acknowledges the divinity of the Son, and commands the angels to worship him as such: "Unto *the Son** he saith, Thy throne, *O God!* is for ever and ever", and "Let all the angels of God *worship him*."

* The following quotation from a note by the Editor of Doddridge's Lectures, printed in 1804, may obviate the objections which some are apt to entertain against the *divine Sonship* of Christ. "Persons of opposite sentiments in other respects have objected to the terms *eternal generation*, and *begotten*, when applied to a person properly divine, as implying *derivation* and

But to sift this notion a little closer,—a notion which may be considered as forming the basis of Sabellianism as embraced by Mr. Baring and his friends,

inferiority. And censures have been liberally cast on those who hold the sentiment, as either destitute of common sense, or disposed to digest contradictions. But may we not suppose, without any forfeiture of candour, that such a censure *may possibly* be too precipitate, by assuming that they fully comprehended the sentiment expressed by such terms? The following hints, disclaiming the tone of a dictator, are submitted to consideration.

“ 1. The terms *generation* and *begetting* do not include any *voluntary* act *ad extra*, but rather denote a *necessary* act *ad intra*; they hold that, as the divine existence, life, and activity, are independent on will, so is personality”.—That is, the modes of subsistence in the essence as much exist by a *necessity of nature*, as the essence itself; for if God is a being who *necessarily is*, it is as true of him that he *necessarily is what he is*, whatever that may be,—and therefore the Divine Being is as necessarily *Father, and Son, and Spirit*, as it is necessarily *God*.

“ 2. Another consideration of great moment in this controversy, but often very much out of sight, is the strict *co-existence of persons*. For want of due attention to the nature of the subject, the mind is deceived by the sound of words. For no sooner is it said that the Son is *the only begotten of the Father*, than we form, if unguarded, the idea of *priority* in the Father, and *posteriority* in the Son. But even among men, notwithstanding the infinite disparity between the First Cause and a human being, between the *voluntary acts* of a creature and a *necessary property of God*, it would be difficult, if not impossible to form an idea of fatherhood and sonship, but as *correlative* and *co-existent*. One may, indeed, exist as a *man* before his son, but not as the *father* of such a son.

“ 3. Through carnal associations, we find a difficulty in preserving the subject itself, and that to which it bears a partial analogy, sufficiently distinct. Thus among men, a father has a personal subsistence (though not as a father), prior to his fatherhood; but not so in respect of God”, who *necessarily*, and therefore *eternally*, is what he is. “ In this doctrine no personal subsistence is to be conceived prior to fatherhood and sonship;

and of Swedenborgianism as revived by Mr. Bellamy:
 “To attach the idea of person to God, save as manifested in the flesh, is to be wise above what is written.”

these relations actually *constitute* the personalities. For if there be no son, there can be no personal father, and vice versâ. The term father is not in scripture always used in a personal sense, but often answers to God as the Creator, because we are all his offspring,—or to God, as Governor, because we are his family.

“4. The proper use of illustrations by comparison is, not to prove the doctrine, but to show from analogy the *possibility* of what is apprehended to be the collected meaning of revelation on the subject. Suppose then the infinite mind, as to essence, to be necessarily active, or life itself; is there any thing unreasonable in the thought of a *terminus a quo*, and a *terminus ad quem*, relative to this essential energy and life, antecedent to will? Is it impossible that these *termini* should contribute relative properties, which may not improperly be called subsistences or persons? Is it not possible, that this infinite and infinitely active life should be denominated, according to the collective sense of revelation, as a relative property *a quo*, the Father; and the same life, as a relative property *ad quem*, the Son; while the essential energy of this life, terminating *ad quem*, is generation, or begetting? Again; is there any thing absurd in the supposition, that this infinitely active life, proceeding *in medio a duobus terminis*, should constitute another (or third) distinctive relative property, called the Spirit?

“5. In all works *ad extra*, the effects of divine power and will, no one person acts *exclusively* of the others; therefore no work *ad extra*, whether creation, redemption, or any other whatever, can be the *distinguishing cause* of these relative properties. Is it not then a possible and a rational notion, and intelligible language, when it is said that Father, Son, and Spirit, are these positive real, or personal modes of subsistence in God, or one infinitely active life? and that he who is *the Son* of God by eternal generation, assumed our nature into personal union with himself, thus constituting a glorious Mediator between sinners and the Divinity, which though in itself love, is *consuming fire* to offenders?

“The sentiment of eternal generation, and that which repre-

This is Mr. Cowan's statement. Mr. Bellamy's amounts to nearly the same thing,—namely, that “if finite beings attempt to *personify* the eternal, infinite, and incomprehensible *Jehovah*, they greatly err †”; yet that “the Godhead is the Father, who dwells in Christ, as the soul dwells in the body of man.” That is, in pretty close agreement with Mr. Cowan's statement, that personality in any sense or shape, is not to be attributed to *Jehovah*, as He is in Himself naturally and essentially, but only after an artificial manner, as he is resident in the flesh or human nature of Christ, as a soul in its proper body.

In reply to this I take leave to observe, that so presents Father, and Son, and Spirit, as terms of distinctive personal relations, seems much less exceptionable to many who have long considered both sides, than that which holds these terms as expressive of works or offices *ad extra*, while yet a trinity of persons is acknowledged. For it may be urged, either these divine persons have essential distinctive characters, or they have not; if not, with what propriety can they be called three persons? The idea of three distinct *Beings* is disclaimed by us, and yet here are supposed three *persons* without any difference of distinctive characters; that is, a diversity without any assignable ground of difference. But if they have essential distinctive characters, what are they, if not those held by consistent Athanasians, in some respects corresponding with the terms *begetting*, *begotten*, and *proceeding*, as before explained? If it be said,—the works of redemption; it may be replied,—these are works *ad extra*, and therefore belong to each person. Is any divine perfection, as love, goodness, mercy, wisdom, power, or the like, a sufficient ground of personal distinction? Surely that person is not divine, that possesses not each of these alike, and in an infinite degree.”

See this subject pursued by the Rev. James Kidd, Professor of Oriental Languages, Aberdeen. 8vo. Price 10s. 6d. 1815.

† History of all Religions p. 225. ;—and Ophion, p. 119.

far from the human nature being a means of *communicating* personality to the Deity, it was a divine person, sometimes called the Word, or *Logos*, and at other times the Son, who assumed it; and who, by his assumption of it, *caused it* to partake of his own personality: and hence the angel said that “that holy thing” (*το ἅγιον to agion*), in the neuter gender “which shall be born of thee, shall be called *the Son of God.*” Let it be observed, that in and of itself, it was (*το γενημενον ἅγιον to gendomenon agion*) a begotten holy thing, or substance, or nature, but not a separate person; but by virtue of its union with the eternal *λογος* the essential word or Son, it became identified with him, and was called the Son of God. For John first tells us, that the Word or *Logos* was, or existed, in the beginning, as God, so that by *Him* were all things created; and that, in the fulness of times, the Word was incarnated, or made flesh. Whence it is sufficiently manifest, that the divine person owed nothing of his personality to the flesh, or assumed human nature; but, that on the contrary, He, as *Immanu-el*, or God-man, invested the assumed inferior nature with his own personality, inasmuch as in his incarnate state, he still is, what he was before, “the Son of God.”

Thus, in a way of illustration,—when Adam’s body was formed, it had in itself no proper personality; it was in virtue of its after union with the *soul*, or intelligent spirit, that it participated in the personal character of the man. For indeed a *person* is a *thinking* thing, that is, a spirit, and not a mere mass of unconscious matter. Our personality originates in our

souls, and our bodies partake of it through their union with them; so that we are as truly persons, when disembodied at death, as when re-embodied at the resurrection. Hence God is styled emphatically, “The God of *the spirits* of all flesh”; he is not so properly the God of the dead, or of the inanimate clay, as he is of the surviving souls of the saints. The apostle therefore calls him “the Father of spirits”; and this too in opposition to our earthly parents, whom he describes as the fathers of our *flesh*. Nor is it foreign from the subject to add, that Jesus is represented as “the Shepherd and Bishop of *souls*”. It is obvious therefore to common sense, as well as evident from the scriptures, that our Immanuel is indebted for his personality to his being essentially, naturally, and eternally, the Word or Son of God, and not in any respect whatever to his assumption of the human nature at the Incarnation.

Again. To assert that Jehovah in the abstract, or the Godhead, becomes possessed artificially, of what it is not endowed with naturally, that is, of personality, in consequence of the incarnation, is to assert, in so many words, that Jehovah or the Godhead undergoes a change. Now this is palpably impossible. Since if one attribute seem essential to the Deity, above and beyond all others, it is the divine perfection of immutable *sameness*. And hence, if Jesus Christ is everlastingly “the same”, as the apostle to the Hebrews describes him, this his eternal sameness respects his divine person, and nature, and perfections, as the Son or Word of God; and it cannot with any colour

of propriety allude to that begotten holy thing, or created human nature, which he assumed, and notwithstanding which, he still remains in himself as God, "the same", indeed, the same identical uncreated person, both "yesterday, and to day, and for ever". For let it be remembered, that it is in the nature of Jehovah, necessarily to effect changes in his creatures, according to his pleasure, as an almighty Agent who is always self-disposed; but not to be acted upon himself, as if he could ever be a *patient*; since, in such a case, the invariable Father of lights, with whom is no shadow of turning, would seem to be subjected to variations. Hence that holy thing, or begotten human substance, is itself *made to be*, or to be identified with the Son of God, through its mysterious union with Him; as our clay bodies, which are impersonal of themselves, become participant of the personal character of the man, through their conjunction with our immortal spirits. But to reverse these cases would be absurd; as if our souls could derive their personality from our bodies, or the Son or Word of God could stand indebted for his to the purely adventitious circumstance of his assumption of the manhood. A thing cannot impart what it does not possess. Now a mere body of matter, or organized dust, cannot confer personality upon any other substance, because it has nothing of the kind in itself, for it is not a *thinking* thing or *intelligent* being; whereas the soul or spirit answers to this description, and therefore possesses a natural and essential personal character, and consequently it can, and does communicate per-

sonality to the body. The same is in a measure true of our Immanu-el. He is in himself, and has been from all eternity, a divine person, or intelligent, uncreated Agent, called the Son or Word of God; and being *El* (or *Al*) in himself, that is *God*, as a distinct subsistence in the sacred essence, he, by assuming our nature from the substance of the Virgin, took that miraculously begotten holy thing into a personal subsistence with himself, and so became *Immanu-el*, that is, still *El* or God unalterably in himself, and also God *with us*, which is the meaning of *Immanu*, or God in our nature: and this "part", as the apostle calls it in his epistle to the Hebrews, or *portion* of our humanity, is thus represented as a thing, nature, or substance, rather than as a person, because it was instantly begotten into a personal union with the Son of God, and never therefore existed by itself in a state of absolute separation from him.

Now it appears, from what has been advanced by Mr. Bellamy and Mr. Cowan, that they both agree in the impropriety of directly personifying the divine essence. "By personifying the Deity", says Mr. Bellamy, "it is an attempt to comprehend him who is incomprehensible, infinite, and uncreate *". Yet they see a necessity for a personification in some shape, and attempt to effect it by means of the naturally impersonal Godhead being "manifested in the flesh" of Christ, as Mr. Cowan states it, or according to Mr. Bellamy, "in human form". But the fallacy of this has been exposed; and the contrary has been

* History of all Religions, p. 225.

showed to be the real statement of the inspired writers,—namely, that so far from communicating personality to the Godhead, the human nature, or begotten holy thing, has no separate personality of its own, that is, apart from the Logos, Word, or Son of God, nor ever had, from the circumstance of its never having existed alone, but always, from the first instant of its being, in a state of union with him. Hence Jesus describes it as his *temple*, which does not so much convey an idea of its separate personality, as demonstrate the proper divinity of the Son, himself, as the indwelling person. The Evangelist too defines it to be a sort of tent or tabernacle of the Word, which he pitched for himself, and in which he took up his abode amongst us,—“The Word was God, and all things were made by him, and the Word was incarnated, and tabernacled amongst us, and we beheld *his* glory, the glory as of *the Only-begotten of the Father*”. Whilst Peter says—“We were eye-witnesses of *his majesty*”. And the last of the prophets had revealed his future Advent in the following appropriate and closely corresponding language; “the Adon, whom ye seek, shall suddenly come to *his temple*, even the Melach Berith (the Angel-Purifier, or Messenger of the covenant), whom ye delight in,—behold *he* shall come, saith Jehovah Sabaoth”.

What remains then, but that we proceed to state the *scripture* account of God, both as to the self-existing essence, and the socially-subsisting personalities in it? It will form a noble contrast to the poor and beggarly conceits of erring mortals. And here to illustrate

what is intended by the distinction of essence and persons, so as to convey an easily intelligible idea of the matter to the plainest understanding, it may be observed in the outset,—that as we speak of the material sun as a single object,—and it is an object by the way, which is pointed at by the hand of inspiration for an emblem of the divinity, that immaterial luminary who rules the universe of worlds,—“ the Lord God”, says the Psalmist, “ is a Sun”; now as we speak of the sun as a single object, and a mighty agent in the material world, so we likewise speak of the *properties* of it, its fire, light, and heat, which have a sort of distinct existence in it, but are co-eval with it, and co-essential to it,—they are of one, and the same nature, they go together to constitute the Sun, and they equally co-operate in all the solar influences on this lower sphere. And of these kindred properties, fire, light, and heat, although they are alike co-eval with the sun, yet the light is as it were the offspring of the fire, not the fire of the light; and the heat is a proceeding influence from them both,—and from its energy the most stupendous effects result. And what is more,—as the sun itself acts upon other things by means of these its operative properties, so, of these, the fire acts rather externally by means of the light and heat, than immediately by itself*. Now since

* This is stating it according to the popular idea. And indeed, after all the conjectures hazarded respecting the nature of the sun, and of light, I find that a modern Encyclopædia (Edinensis) still adheres to the old opinion, that “ the great source of light, as well as of heat, is the sun”. It is the great *instrument* of light, at least, to this world; and from Berard’s experiments it

it is declared to us, that “Jehovah, the Alëhim, is a sun”,—we seem to have just reason for concluding, that a certain resemblance may be traced between them. And the resemblance is very strong. *Jehovah*

appears that “the heating principle *never separates* from the luminous particles”. This is certain, that the sun never shines even in winter, but we feel a something of warmth in its beams. When its light is communicated indirectly, indeed, I mean by reflection from the moon at night, we perceive no genial warmth; but in its pure and native light there is ever found a due proportion of heat. We want no other proof of this than the invulnerable effect of the glass, which collects the solar rays into a focus,—it sets combustible matters on fire. On the 12th of January of the present year, 1818, about 10 A. M., the black ribbon (a colour which absorbs most heat) tied to my watch was suddenly in a smoke as it lay on the table; and whilst I stood looking at it, I saw it gradually consume away, until it fell down separated into two parts, the extremities of which were evidently burnt. This, it is to be observed, was without any other medium than the glass of the window through which the sun shone into the room. But even the diamond, the hardest and the most indestructible substance in nature, is combustible by the action of a *burning glass*. It is recorded by different ancient authors, that Archimedes set fire to the Roman fleet at the siege of Syracuse, by means of a burning mirror. And it is asserted, moreover, that by means of a similar instrument, constructed by Proclus, the Gothic ships, which blockaded Constantinople in the time of Anastasius, were destroyed. It is pleasing to remark, that notwithstanding all the boasted progress of science in these later years, David, who wrote the 19th Psalm almost 3,000 years ago, speaks of the sun, and the universal spread and influence of its light and heat, much in the same terms as the writers of the Encyclopædia already mentioned; *they* say, that “wherever the effects of light and heat are felt, few, or perhaps *no* kinds of matter, even those which seem the least susceptible of change, *are exempted from their influence.*” Whilst the Psalmist says of the light of the sun, that “its going forth is from the end of heaven, and its circuit unto the ends of it,—and there is nothing hid from the heat thereof.”

may intend the essence ; may signify the Deity in the unity, oneness, and indivisibility of its nature ; and this is represented by the substance of the sun as a single orb, and the great operator in all the departments of nature in this our terraqueous globe. Then *the Alehim* are the persons, Father, Son, and Spirit, who have a social and relative co-existence in the self-subsisting essence,—they are of one and the same divine, uncreated nature, and co-operate together in all the works of Jehovah, whether in nature, providence, or grace ; and this pluri-personality, expressed in the plural title *Alehim*, no more destroys the absolute unity of the Godhead, than the three properties of fire, light, and heat, in any way oppose themselves to the unity of the solar orb. Nor do Father, Son, and Spirit, argue, as some contend, three *Gods*, any more than the solar properties argue three *suns*. But to pursue the resemblance, I proceed to observe, that of these sacred persons, although they are equally co-eval with Jehovah considered as the self existing essence, and are consequently co-eternal together,—yet the Son is as it were the offspring of the Father, and not the Father of the Son,—whilst the Spirit has his procession from them both, and by his almighty energy all that display of miraculous acts, which have been exhibited to the church, under both dispensations, has been effected. And to complete the parallel, as Jehovah, considered as the infinite essence or Godhead, acts rather by means of the *Alehim* or persons, than of itself, so, of these personal agents, the Father acts by means of the Son, and Spirit, and not immedi-

ately by himself. So that there is an exquisite *order* observable, both in the social existence of these persons, or Alehim in Jehovah the self-subsisting essence, and in the *operations* also, or in the manner of acting, as well as of existing, of these sacred agents. And this appears to square with the idea of Bishop Horsley, who observes, — * “ I hold, with the Platonists, that the Father’s faculties are not exerted on external things, otherwise than through the Son, and Holy Ghost; these two persons being, as it were the two faculties, in which alone the divine nature is active on created things”. Not that the Father also is not an agent,—for to him, as the first principle, he, as well as the Platonists, “ ascribed indeed an activity, but of a very peculiar kind; such as might be consistent with an undisturbed immutability. He acts by a simple indivisible unvaried energy; which, as it cannot be broken into a multitude of distinct acts, cannot be adapted to the variety of external things,—on which therefore the first subsistence acts not, either to create, or to preserve them, otherwise than through the two other subsistences”, namely the Son and Holy Ghost.

I shall conclude this brief illustration of the Trinity in Unity, with a corresponding hint at the incarnation. The Psalmist remarks, that in the heavens there is set “ a *tabernacle* for the sun”,—whence it beams forth as out of its chamber; and whilst it enlightens the earth by the splendour of its beams, there is nothing hid, observes the sacred poet, “ from the *heat* thereof”. And these, the light and the heat,

* Letter xiii. addressed to Dr. Priestly.

which are so sensibly discerned, bear sufficient witness to the more latent, but not less real, parent *fire*. Now that begotten holy thing, the manhood, is, as we have shown, called, much in the same manner, a tabernacle or sacred pavillion; and is it not, indeed, the temple of the Sun? a tent or tabernacle for that uncreated Sun, Jehovah our Alehim? of whom the prophet promises the church, declaring,—“ *Thy Sun shall no more go down; but Jehovah shall be unto thee an everlasting light, and thy Alehim thy glory?*” For in the manhood dwells, as in the true holy of holies, all the fulness of the Godhead. And since wherever Jehovah is, there are the Alehim also,—or where the essence, there the persons; by consequence we have in Christ, as the whole plenitude of the Godhead bodily, so the several personalities belonging to it, the Father, Son, and Holy Spirit. The union of the manhood with the divinity takes place more immediately in the person of *the Son*,—as, in the cherubic figure, the face of the man is represented as more directly connected with that of the Lion, the Lion of the tribe of Judah; yet still, as the persons are inseparable through their natural ubiquity, although distinguishable,—and as the essence is indivisible,—the presence of one person necessarily implies the presence of the other two. And therefore, as from the sun in the centre of the heavens, a thousand blessings are bestowed upon mankind, so from our triune God in Christ, Jehovah our Alehim in the consecrated humanity of Jesus, are derived to the church, those infinitely richer than the most genial solar influences, the “grace

of the Lord Jesus Christ ", and the " fellowship of the Holy Spirit ", as a token, and indeed as the positive effect and evidence, of the " love of God the Father ".

Having submitted to my reader the above remarks, for the purpose of illustrating in a familiar way what is meant by essence and by the personalities in it, I shall hasten to show how much is to be produced from the scriptures in confirmation of such a view of the subject. For it is most readily conceded, that however plausible any system may appear, it must be condemned as erroneous without hesitation, if, upon investigation, it should prove to be uncountenanced by the authority of inspiration.

It has sufficiently appeared already, in the remarks upon Mr. Marson's tract, that, with respect to the sacred essence of Jehovah, many apposite expressions occur, in the course of the Greek New Testament records; such as *ee theia fysis*, the divine nature,—*ee theiotees*, the divinity,—*to theion* the Deity,—and also *pan to pleerooma tes theoteetos*,* the whole

* The Rabbins use אֱלֹהוֹת *alehoth*, for *divinitas*, *deitas*, &c.; and שְׁלִישָׁה גּוֹפִים *shelishah gophim*, for *tres personæ deitatis*, or the trinity of personal subsistences in the Godhead. גּוֹף is rendered *substantia* by Buxtorf, and which may agree with the apostle's ὑποστάσις, *hypostasis*, substance, or subsistence, but translated " person " in Heb. i. 3. Schlensner, referring to this expression of St. Paul, observes that Christ, as the Son of God, " is there said to have been the express image of the divine essence or nature, and of its immutable majesty." Under Χαρακ-
τηρ, he says, that in the above passage from the Hebrews, the Son is said to be " the image of the Divine Majesty, insomuch that he who sees the Son, may see the Father also"; which

fulness of the Godhead. And certainly the plurality is as plainly described to us, in the name of the Father, the Son or Word, and the Holy and Eternal Spirit. The doctrine, here, is so clear and simple, that it requires no sort of comment. I will therefore pass on at once to the Hebrew Old Testament records, where, if the doctrine contended for is from heaven, it must have first appeared as in its primeval garb,—since in that ancient language, the probable parent of all other tongues, the Almighty originally revealed himself to man. And here we meet with no such unhallowed fancies as a God composed of body, soul, and spirit, like the Swedenborgian idol espoused by Mr. Bellamy; nor yet an impersonal God personified for a season by the flesh, according to Mr. Cowan; nor indeed a Trinity like his, artificial, not natural,—assumed, and not essential,—nomi-

could not be the case, except the Son were as really God as the Father is. For although *man* is made in the image of God, yet because it is after a certain finite, limited, imperfect, manner, we do not adduce man as a correct representation of Divinity; nor could we say, that he who sees man sees God. But *the Son* possessing naturally, necessarily, and essentially, “the form of God”, as to substantial divinity, he having all the divine perfections inherent in his nature, which are, so to speak, the proper and peculiar features of Jehovah, is an exact representation of Him; and becoming incarnate, and displaying the divine attributes in the human form, “*God became manifested in flesh*”, and he who thus saw the Son in those exhibitions of his essential glory and majesty, could not but see in him the Father also. Schleusner adds, that Chrysostom interprets Paul as meaning to represent the Son to be like or equal to the Father in all respects, and that too in regard of nature and essence—“*το ομοιον ειναι κατα παντα κατ’ ουσιαν*.”

nal, and not real, made up of *characters* without persons, and *offices* without agents, and which reduces Father, and Son, and Spirit, to absolute nullities. But here, we meet with whatever is worthy of the great Supreme,—we meet with titles which are strikingly illustrative of the Divine Being, his existence, nature, and perfections, and which denote the pluri-personality of God. This is the acknowledged excellence of the Hebrew tongue, that it teems with meaning, and the *names* of things are admirably descriptive of their *natures*. This is not unnoticed by Mr. Bellamy, who speaking of “the significative nomenclature of the Hebrew”, says, that terms “were used by the most ancient people as *indices*, pointing to knowledge in every page of the book of nature; a knowledge given to the primeval people, who gave names to creatures and things, expressive of their natures,—a wonderful singularity, found only in the Hebrew language”. But this is not confined to *created* persons and things; the *Creator* has very eminently revealed himself to his people through the same medium; so that he is his names, and his names are himself,—his names are not arbitrary sounds, which convey no peculiar idea to the mind, but such as respect, and define, his being, his nature and essence, his attributes, and modes of subsistence, together with the peculiar economy observed in the accomplishment of our salvation. And this will be obvious to every one, who pays any regard to the variety of appellations employed in the Hebrew scriptures as significative designations of the

celestial Majesty, and who at the same time, endeavours to obtain an insight into their original meaning.

The first of these names which I shall notice, will be that of *Jehovah*. And before I enter upon its explanation, it may be interesting to remark, that in reference to this august title of the Deity, there is an expression in Exodus, which will completely exemplify what has been advanced, respecting the difference of *meaning* which obtains in the variety of Hebrew *names*, employed as suitable designations of the great Eternal. “And the Alehim spake unto Moses, and said, I, Jehovah, even I, appeared to Abraham, Isaac, and Jacob, by Al Shadaï, but by my name Jehovah was I not known to them,—and I also established my covenant with them.” This by itself will serve to convince us, that in the original there is a rich mine, which in our translation is wholly concealed from us, and whose treasures are suffered to lie buried under a heap of unmeaning terms. For here are introduced to us “the Alehim”, the divine persons, who, as their name imports, both make and confirm or establish their “covenant” with their people. Next, the Alehim assert their Lordship, as the sovereign God in an unity of essence, by an appropriation of the incommunicable name of “Jehovah”; for the Alehim spoke to Moses, and said, “I, *Jehovah*, even *I appeared* to Abraham”—whence it is undeniable, that the appearing personage throughout the Bible history is no inferior being, as some imagine, no pre-created soul or spirit, or any other human fie-

tion, but the Being of Beings, the self-subsisting Jehovah. Now in the affair of the covenant, when it was made, revealed, and confirmed, to the patriarchs of old, the Alehim were not so much known as *Jehovah*, as by the more corresponding title of “*Al Shadai*”, that is to say, the *mighty, all-bountiful* God; who, according to promise, preserved them, and provided for them, who was their sun and their shield, both to bless and defend them, and whose goodness and mercy were constantly following them, yea, and going before them, both to redeem them from all evil, as the aged Jacob expressed it, and to feed them all their life long. In this concise passage, then, we have discovered no less than four several names for the Deity; *Alehim*, the covenanters, or sworn ones—*Jehovah* the self-subsisting essence or divinity,—*Al* or *El*, the mighty God,—and *Shadai*, the all-bountiful. Now to disregard them, as if they all conveyed but one and the same idea, or indeed as if they were totally devoid of useful information,—what is it, but to place them on a level with the accumulated titles of some Spanish Don, which are assumed without any good reason, and convey no real meaning?

But, to commence with Jehovah. It has been already hinted that it refers to the sacred *self-subsisting* essence of the Deity; it likewise expresses its eternity. The Jews of China confessed to Father Gaubil, that by Jehovah they always understood the eternity of God, and that in it were comprehended the present, the past, and the future: so as that it signified the same as, He is, He was, He is to come.

And it as certainly imports *being*, and intimates, that he who sustains this name exists of himself, and is the first cause of existence to all other beings; for it is said to be derived from the verb הוּוֹה *havah*, with the letter ם (jod) prefixed, which forms Je-havah, or Jehovah—a mode of formation, with respect to proper names, not uncommon in the Hebrew, as in the instances of Isaac and Jacob *. Now the verb *havah*, in Kal, signifies *to be*, and in Hiphel, *to cause to be* to others. Buxtorf, in his definition of Jehovah, includes all these ideas, since he makes it to signify—a being existing from himself, from everlasting and to everlasting, and communicating to all others beyond himself both essence and existence. To this he adds, that it signifies the Being, who is, and who was, and who is to come. The letter ם (jod) in this name is characteristic of the future; the ן (vau) of the present; and the ה (he) of the past. Accordingly, God was pleased mystically to reveal and typify himself under that name to Moses, *I have been, I am, I will be*. He further observes, that this name was wont to be described amongst the Jews by three *jods*, with a *kametz* under, and sometimes included in a circle; the *jods* intending the three hypostases,—the *Kametz* showing their unity—and this in the sacred essence of the godhead, intended by the *circle*. This at least goes to show what idea some of the ancients entertained as to the latent mystery of the Godhead, wrapped up in this glorious and fearful name. It has been remarked

* יִצְחָק *i-saac*, he will laugh; יַעֲקֹב *i-acob*, he will supplant.

by some of the Cabbalistic writers amongst the Jews, that in this four lettered name, there are only three different letters; and that, of these, *jod* means the Father; *vau*, being a connecting particle, means the Spirit proceeding from the Father and the Son, and in whom they are united; and that *he* means the Son: and what is more, that the fourth letter, which is the *he* for the Son *repeated*, denotes the human nature united to him, and forming his complex character, as Immanu-el, God—with us. But according to others, the *jod* denoted the *essence* of the Deity, and the other three letters the co-existing *persons*, with a circle in intimation of *the unity*. However these remarks are not produced as proofs of the Trinity in Unity, but only as specimens of what may be gathered from Jewish authors on this important subject.

There are two other names of similar import with Jehovah; namely יה יה *Jah* and אהיה *Ahejah*. The first of these simply denotes existence, the *I am*, or *he who is*; whilst the latter means, “I will be”, or he who is to come: whereas Jehovah, including both these ideas, of the present and the future, with these connects the past, and is therefore the more perfect and all-comprehensive term.

Now, bearing in mind the plenary *meaning* of these expressive titles, and comparing it with what is recorded of the Holy Spirit,—that He is at once, the Spirit of *life*, or the quickening, or life-creating Spirit, and *the eternal* Spirit,—how can we hesitate to acknowledge him to be really *Jehovah*?

That the *Father* is Jehovah, demands no proof,

because it is not denied by any species of Unitarians.

And that the *Son* is so, will easily appear. In the first place, he is called by the name *Jah*, in the 68th Psalm, which is directly applied to him by St. Paul, in the 4th chapter of his Ephesian Epistle. “Extol him that rideth upon the heavens, by his name *Jah*, and rejoice before him”; then in a subsequent verse, he is introduced as *Adonai*, the person in the God-head, who is constituted the *basis* of Zion, and her main pillar and support, as well as her ruler and director,—“the chariots of the *Alehim* are twenty thousand, even thousands of angels; *Adonai* is among them, as in Sinai, in the holy place; *thou* hast ascended on high,—*thou* hast led captivity captive,—*thou* hast received gifts for men!” This, every one will recollect, is immediately applied to the Son of God, by St. Paul, upon his re-ascension to glory, posterior to his incarnation. I say, his *re-ascension*, in reference to his previous existence in glory, which he had essentially with the Father before all worlds, for the Apostle argues, “now that *He* ascended, what is it but that *He* descended first? *He* that descended, is the same also that ascended up”; whither? “far above all heavens!” and what to do? “that *He* might fill all things!” Nothing surely can be a more sublime description of the Son of God, as *Jehovah Sabaoth* the King of Glory, re-entering his ancient domains, amidst the united plaudits of saints and angels, who expressly hail him as *Jehovah* strong and mighty,*

* Compare Psalms xxiv. and lxxviii., with Eph. iv.

Jehovah mighty in battle ; this, therefore, cannot refer to the human soul or body, but must instantly apply to his *divine person* as being by nature God*. I cannot dismiss this, without submitting to the reader a second specimen of the exquisite beauty of the original Hebrew, as it respects the delightful variety of significant names which we meet with in it, at once to pourtray to us the being and perfections, and the essence and personalities, of the Adorable Supreme. The passage I shall quote is contained in the 17th and three following verses of the 68th Psalm:—"The chariots of the *Alehim* are reduplicated myriads of angels; *Adonai* is amongst them in Sinai the Holy place; thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea for the rebellious even, that *Jah* the *Alehim* might dwell amongst them.

*"The notions of a *trinity* and of an *atonement*, have in most cases stood or fallen together. Any doctrine, therefore, which at all goes to weaken the evidence of the essential personality of Christ, ought to be considered a very serious one; and the denial of the *eternal sonship* of Christ is unquestionably a great abatement of this evidence. Besides that of *Son of God*, there is, perhaps, no other term applied to Christ, which *simply and in itself*, and without recurring to other evidence, expresses his *divine* personality. Let the term "*Son of God*" be established as the scriptural designation of the divinity of our Lord and Saviour, and the idea of divine and proper personality is eternally preserved in our opinions respecting him. Let us show, first, that the Son is *divine*, and we escape Socinianism; and secondly, that he is divine *as a Son*, and we shun the Sabellian heresy—that sliding path which infallibly, although by easy descent, has conducted thousands to join the ranks of those who deny the Lord that bought them." See an excellent pamphlet on the *Eternal Sonship of Christ*, by Richard Watson. London, 1818.

Blessed be Adonai, who daily prospereth us, *the Al* of our salvation; our *Al* is the *Al* of salvation, and from *Jehovah Adonai* are the escapes from death". In this short, but emphatic passage, we have *five* several appellations of the Deity. The *Alehim* intend the trinity of persons, which plural name is connected with the singular *Jah* *, to show their oneness in point of identity of nature and essence; these are said to dwell amongst us; whence we are at one time said to be a habitation of *God*, that is, in unity as *Jah*, and at other times to be the temple of the Holy Spirit, and the abode of the Father and the Son, and so, as it were, the *holy place* of the *Alehim* the *Holy Ones*. Then, the second of these, or the Son, who ever sustained the character and office of the mediating person, on the part of the church or Israel of God, *He* is introduced to us as *Adonai*, our regent Prince, and Lord of angels, and the rock-foundation of his Zion.—a rock like what we read of in the song of Moses, which pours us out oil and honey, yea and the unceasing

* "Jah the Alehim". It is thought by some that *Jah* is an abbreviation of *Jehovah*; and by others that *Jehovah* is only a duplication of *Jah*, namely, *Jah-ve-jah*, and dropping the latter (') jod, by contraction, *Jehovah*. Admitting this, there will be a threefold repetition of *Jah*, in Isa. xii. 2., and xxvi. 4., where we meet with "*Jah Jehovah*", in connexion, and which words are equal to *Jah, Jah, and Jah*, or the *Alehim*. See Serle's *Horæ Solitariae*, vol. i. p. 3. Pasor says,—"*Jah videtur contractum ex nomine Jehovah.*" But Mr. Hutchinson makes *Jehovah* a compound of יה יה *Jah*, *the essence*, and the participle הוה *harah*, existing, subsisting, &c., that is, of and from itself, necessarily and voluntarily, by some virtue, power, or action, in itself. This agrees in the main, indeed, with the previous definition given from Buxtorf and others.

streams of the river of the water of life : he is therefore celebrated as Adonai who prospers us, or daily loads us with blessings, and as our *Al* or *El*, even the *Al* of salvation, which corresponds with his well known title of *Immanu-El*, that is, *El* or *Al* with us, united to us now, and one with us in our nature ; and that no mistake might arise, as to who our Adonai is, even the *Al* our Saviour, it is added, in the Psalmist's poetic eulogy of him, " our *Al* is the *Al* of salvation ", or in other words to the same purport, our *El* is *Immanu-El*, " and from *Jehovah Adonai* are the escapes from death ", that is, from Adonai, who is no creature, but the Lord of life essentially, and who is therefore the cause of existence to others, namely, *Jehovah*.

In the New Testament, the Son is called the *I am* or *ego eimi*, which is the literal interpretation of *Jah* ; and it was at the hearing of this name of omnipotence, that the enemies of our Lord are said to have gone backwards and to have fallen to the ground : " As soon then as he had said to them, *I am*, they went backward, and fell to the ground * ".

The sense of the Hebrew *ahajah* is likewise applied to him in the Greek expression *ο ερχομενος ο ερχομενος*, or he who is to come. " Art thou he that should come ", or, that " is to come ", said the Jews to Jesus, (that is, art thou the *ahajah*), " or do we look for another ? " It may refer to his declaration to Moses : " I will be that *ahajah* ", as the *Shiloh* promised before in the predictions of Jacob ; for so the passage in

* John xviii. 6, compared with John viii. 24, 28, 58, xiii. 19. and Colos. 1. 17.

the 3rd of Exodus, at the 14th verse, seems to intend, —“ *ahajah asher ahajah* ”, I will be that *ahajah*, or that *future Jah*, the Jah who is to appear amongst men, and as a man, in the dispensation of the fulness of times, at the end or last stage of the world. And therefore the Jewish multitude, by some singular impulse, quote the 26th verse of the 118th Psalm, as it stands in the Septuagint, and apply it to the Messiah Jesus; “blessed be *he that cometh* (o *erkomenos*), in the name of *Jehovah* *”, that is, the expected Shiloh, the promised *ahajah*, —“ *Hosanna in the highest*”! And it is remarkable, that St. Paul, himself a Hebrew, and in an epistle to Hebrew converts, adopts this term in reference to the *still future*, and the final, advent of the Lord: “Cast not away your confidence which hath great recompence of reward. But ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and *he that shall come* (o *erkomenos*) will come, and will not tarry.”

But in Rev. i. 8., the full import of *Jehovah* is predicated of the Son of God, nor is language well able to afford us a more comprehensive interpretation of the word: “I am Alpha and Omega, the Beginning and the Ending, saith the Lord, who is, and who was, and who is to come, the Almighty.” This is a most important scripture, and it demands our utmost attention in this our day of multiform error, since it proves to us, to demonstration, in what sense the Son

* Matt. xi. 13, and xxi. 9. Heb. x. 37.

is the *Beginning*, or *Alpha*, or the *First*; he is so, not as a creature, not as one who began to be at any possible period, nor as an inferior Deity in any conceivable sense,—but as *the Lord*, who is said to be *the Almighty*, and who is here especially defined to be the very *Jehovah* of the Hebrews. For first, he is declared to be the self-subsisting Being, or *Jah*, that is, he “who is”. Next he is represented as the First Cause of being to all others,—“I am Alpha, and the Beginning. Then he is said to be the Final Cause, or end, aim, and design in all things, even the “Omega, and the Ending”. And, to conclude, it further states him to be the Eternal—“who is”, that is *Jah*, and “who is to come”, that is, *o erhomencs*, or *ahajah*, and “who was”, which connecting the past with the present and the future, completes this full length portrait of *Jehovah*. He is therefore the beginning of the creation, as its origin, as its producing cause, as the Word who was God, and who created all things, who, as the Psalmist expresses it, “spake, and it was”. It was almost an adage among the Jews, that *Aleph* by *Beth* created the world; that is to say, that אב *Ab*, the Father, by בר *Bar*, the Son, created the universe. And this is the simple doctrine of St. John, in the forefront of his Gospel, and of St. Paul in that of his Colossian and Hebrew Epistles; not indeed to the exclusion of the other persons, but agreeably to the *modus agendi*, or manner, or order, of acting amongst them; the Father purposing, the Son undertaking to perform, and the Spirit causing the actual accomplishment; so that it may be intelligible, per-

haps, to characterise them in their personal agency as *Will*, *Word*, and *Power*; or as *Mind*, *Thought*, and *Energy*. And it is well known that amongst the Jews, the beginning, in *Genesis*, is explained by *Wisdom*; and they understand by it a subsistence in the Godhead, or one of the first three of their *sephiroth* or numerations, and which *three* they distinguish from the divine perfections, or seven inferior numerations. And Aponius, an ancient writer observes, “ God says by Moses, In, or by the beginning God created, and the Spirit moved upon the face of the waters; here are three persons in one power,—the beginning, God, and the Spirit,—he who made, he in and by whom all was made, and he who gave life to what was made”. This truly is fanciful, and not the proper interpretation of the two first verses in Moses,—but it goes to show what *idea* was current of old, respecting three distinct personal agents in the unity of the Godhead; and this is the reason of its introduction. It has been objected by some late Sabellian Writer amongst the Baptists in the West of England, that since the Son is called the Beginning, and not the Beginner, it does not prove him the *author* of creation; not considering, that by common consent the Deity is universally styled the First *Cause*, rather than the *Causer*, of all things, and that the Lord Almighty has himself chosen to be designated by this appellation,—“ I am Alpha and Omega, *the Beginning* and the Ending, saith the Lord the Almighty; who is, and who was, and who is to come”. Indeed philosophers have observed, that, “ *To a beginning there is no origin, because from a*

beginning all things must arise, whilst itself cannot possibly be educed from any other thing. It could not be a beginning, were it begotten or traduced anywhere out of itself." Pythagoras calls God the Beginning of all things. Plato stiles him the Beginning, the Middle, and the End. Proclus defines him to be the First Cause of all operations. Simplicius names him the Beginning of all Beginnings, the Source and Origin of all. And Aristotle speaks of him as an Infinite and Eternal Mover, *the Cause* of causes. But what is still more to the point, Theophilus, Bishop of Antioch, in the year of our Lord, 169, and who was the first to use the *word* Trinity for the three distinctions in God, but far from the first to broach the *doctrine*,—and indeed, as to the *term*, it was used by the *Jews*, of whom, Rabbi Hakadosh in particular speaks of *shalishith*, a Trinity, "one in three, and three in one";—this Theophilus of Antioch observes, that "the Word is called the Beginning (*αρχη arkee*), because he commences, or originates (*αρχαι arkei*), and governs, all things that were made by him". And again he says, "in the beginning God made the heaven, that is, the heaven was made by him who is the Beginning". What has been advanced may suffice to disprove the Sabellian idea so current in the present day, of the Son being the first *creature*, instead of the original *Creator* of the world. He cannot have been *both*. If he was created, he could not create, because *to cause to be* is the prerogative of Jehovah. Or if he really created all things, then he is no creature himself, since a creature can-

not be the source and spring of being to others, for the only fountain of life and existence is Jehovah; whence, in the Psalms, after having spoken of *Jehovah the Alehim* as preserving man and beast, and under the shadow of whose wings, in reference to the symbolic cherubim in the tabernacle, * the children of Adam put their trust,—David adds, “for with thee is the fountain of life”. But now it is declared expressly of *the Son*, that “all things were created by him; all things were created *by him*, and *for him*, and *he is before* all things, and by him all things consist”. This scripture includes at least, four peculiar and incommunicable features of divinity, which therefore evince the person, of whom it speaks, to be absolutely possessed of the substantial form and image of God; for inasmuch as they are such as are totally incongruous to any created existence whatever, these features denote the Son to be, not the image and likeness of God, as men, and as angels are, in a certain limited and finite way; but naturally, really, and essentially,

• Psalm xxxvi. 6, 9. “O Jehovah! thou preservest man and beast. How excellent is thy loving kindness, O Alehim! therefore the children of men put their trust under *the shadow of thy wings*.” This is in direct allusion to the cherubim, as symbolical representations of the Alehim, since the shadow of *their* wings is here represented as being the shadow of the wings of the Alehim. And therefore it follows, “They shall be abundantly satisfied with the fatness of *thy house* (i. e. the Tabernacle, in which the symbolical cherubim were placed, and which on that account is so often called *beth Alehim*, the house of the Alehim), and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life, and in thy light we shall see light.”

as participating the same identical being, nature, essence, and perfections, as the Father does, who is therefore called *πατέρα ἰδίον* *patera idion*, his own proper Father, and himself *τοῦ ἰδίου υἱοῦ, τοῦ ἰδίου υἱοῦ**, his own proper Son: for indeed, with any thing at all short of the unlimited attributes of Deity, he could not have created, nor could he now preserve, the universe; he could not be the Object or End, any more than the Author or Beginning of it, nor could it be said of him, with any propriety of expression, or consistency of meaning, that *he is before* all things, that is, *eternal*; either therefore we must consent to acknowledge, in contempt and defiance of the lively oracles of truth, that the Son is not what he is said to be, and that he did not do what he is said to have done; or else, conceding these mighty points, as unanswerably and incontrovertibly true, because divinely declared, we must subscribe, willingly, and *ex animo* to his eternal power and Godhead as *Jehovah*.

Should any one object, that if Father, Son, and Spirit, are each of them *Jehovah*, we in this way inculcate a plurality of Gods,—we have to answer, that Moses speaks, in Gen. xix., of *Jehovah* raining a fiery tempest upon the cities of the plain, *from Jehovah*, out of heaven: And in Zec. iii., we read that “*Jehovah* said unto Satan, *Jehovah* rebuke thee, O Satan! even *Jehovah*, who has chosen Jerusalem, rebuke thee.” This teaches a distinction of *person* in a sameness of *essence*. For if these personages, thus introduced to our notice, were not of the one self-subsisting na-

* John v. 18. Rom. viii. 32.

ture of Deity, they would not, and they could not, be called Jehovah,—the name determines the identity of their being. And therefore, elsewhere, as in Genesis, and in the 6th of Isaiah, Jehovah is described as speaking of himself in the plural form, saying, “Behold the man is become as *one of us*”;—“Go to, let us go down, and there let us confound their language”;—and “Whom shall I send, and who will go *for us*”. This only proves, that there is a plurality of Alehim in the indivisible essence of Jehovah,—and that the Godhead is as clearly a trinity, in respect of personality, as it is an unity in point of nature. Now it is a remarkable coincidence, with reference to this glorious title, that in the divinely constituted form of benediction in use in the Israelitish Church, according as recorded in Numb. vi.,—it was commanded to be *thrice repeated*. This could not refer to essence, since in this particular, Jehovah is אחד, *achad* that is *one*,—there is no *other* Deity or Godhead than this self-existing Eternal; but it intends what, in Deut. vi., is expressed by “our God”, that is, in Hebrew, “our Alehim”, who are שלישית, *shelishith*, a trinity of personal agents, and of whom some of the Jewish Rabbins say, שליש אחד, *shelish achad*, “the three are one”, and “there are three ones (אחדים, *achadin*), and lo they are one”. So Origen, on Psalm cxxii. has noticed a saying of theirs: “but the three are the Lord *our God*, for the three are one”. And hence in the very ancient book of Zohar, the letter (ש) *shin* is introduced as a symbol of the threefold distinction in the divine nature,—the Godhead being

compared to the root of it, and the trinity of persons to the three branches of this letter, which has been likened to a trident without a handle. But what is of vastly greater weight in the scale, the form of sound words, appointed for Aaron, and the succeeding priests of the Aaronic order, is parallel with, and may receive illustration from, the benediction of St. Paul so generally in use in the Gentile church; "the grace of the Lord Jesus, and the love of God the Father, and the fellowship of the Holy Spirit". And there is an old tradition amongst the Jews, that when the officiating priest pronounced the accustomed blessing, in the name of Jehovah, the Father; Jehovah, the Son; and Jehovah, the Spirit;—in the elevation of his hands, he so extended and disposed the three middle fingers of his right, as to exhibit in a very conspicuous manner a manifest emblem of this glorious mystery. Be this as it may, the proof lies on surer ground, the sure word of sacred history. And I may conclude this part of our subject with that of Isa. xxxiii.: "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king, He will save us"; where the three are resolved into one, and the one distributed into three.

But I must hasten to other names, which as clearly preach the same doctrine as the former three, of Jah, Ahejah, and Jehovah. *

* *He* occurs in Jeremiah xiv. 22, and it designates Jehovah as the *He*, the immutable one, who is always the same, and is the sole Divinity, He alone existing of Himself, and being the cause of existence to all other beings. Hence the prophet con-

Al or *El* is a frequent title of the Deity, and from its radical idea of strength, might, power, and so on, it may be intended to express the *omnipotence* of the trasts him with the impotent idols of the heathen: "Are there any among the vanities of the Gentiles that can *cause* rain? or can the (material) heavens give showers (of themselves)? Art not *thou He*, O Jehovah, our *Alehim*? Therefore we will wait upon thee, for *thou hast made* all these things"—thou art Hava, the He, who causes these things to exist.

And to separate himself from all others, whom in one way or another, men are fond of associating *with him*, in order to fabricate *Alehim* for themselves that are not essentially Jehovah, or self-existent, the Lord says by Moses, (Deut. xxxii. 39, 40.) "See now that I, I am Hava (the He), and there are no *Alehim with me*. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand: for I lift up my hand to heaven and say, I live for ever."

But that the true and living *Alehim*, who are *of him*, that is, are essentially Jehovah, that these are not intended to be excluded, is evident from the commencement of this Song of Moses: "Because I will publish the name of Jehovah," says this man of God, ascribe ye greatness unto *our Alehim*". Indeed Jeremiah, in the quotation above, expressly enquires, "Art not thou *Hava*, O Jehovah *our Alehim*?" Accordingly David declares Jehovah to be *Hava the Alehim*; "And now, O Adonai Jehovah! thou art Hava the *Alehim*." And Nehemiah adopts a similar phrase, "Thou art Hava, Jehovah *the Alehim*."

Taylor, in his Concordance acknowledges this title, and says, "It seems to be sometimes used substantively, for a person, a being, a *He*, as if we should say, 'I am the he,' and 'thou art the He, the Lord'. Taylor likewise assigns to it the force of *the same* (ille idem), the self-same immutable God. And this appears to be its sense in the Psalms (cii. 27), where the Deity is celebrated under the titles of Jehovah, Jah, and *Al*"; "of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art *Hava*" the same, "and thy years shall have no end."

supreme governor of the universe. It is sometimes used for God in unity as Jehovah,—“ for who is *Al* except *Jehovah* * ? ” that is, who is an almighty one, unless it

* 2 Sam. xii, 23. 32

Now this of the Psalmist is interpreted of *the Son*, as a divine person in Jehovah, or one of the living Alehim in the ineffable essence of Deity, by St. Paul; “ but thou art *the same* ”, it is rendered in the Greek, that is, *ο αυτος, ο αυτος*. This is said (Heb. i: 8—12) *προς τον υιον, pros ton uion*, “ to *the Son* ”. This, however, cannot be to the exclusion of the Father, who thus addresses the Son, but it is intended to show the proper and absolute deity of the Son, that he is *personally equal* to the Father, and *essentially one with him*. And hence St. Paul, in the concluding chapter of the same epistle refers the Hebrews to Jesus Christ, as being, in respect of his divine personality “ the same,” and therefore a fit object of trust, and confidence to them, as well as to others; “ whose faith follow ”, or imitate, “ considering the end of their conversation, Jesus Christ, *the same* yesterday, and to day, and unto the eternal ages.” This superaddition of the past, the present, and the future, to the *ο αυτος*, might have been inserted by the Apostle as a kind of interpretation of the full meaning of the original Hebrew title *הוהא* *hava*, which, as a derivative from the verb *hava*, to be, or exist, seems to stand at different times for *is*, and *was*, and *will be*. (See Taylor, Frey, Parkhurst, &c.

Schleusner observes, that *αυτος, autos*, sometimes stands for *μονος, monos*, and signifies *alone*, and separate from others,—*solus, et sejunctus ab aliis*; and that it is a periphrasis for Jehovah the *one God*. In the same manner, he observes, *hava* is sometimes read for Jehovah, as in Deut. xxxii. 39. and in Psalm cii. 27. So also Christ is *κατ' εξοχην, kat' exokeen*, called *autos*, and *ο αυτος*, in the New Testament. And he remarks, that *ο αυτος* signifies the He, who always continues the same, immutable, free from all change or variation. He renders the passage in Heb. i.—“ but thou art immutable, eternal.” And that in the 13th chapter he reads thus,—“ but Jesus Christ shall remain the same always, that he has been, and now is.”

Bishop Lowth on Jeremiah (xiv. 22.) says that *hava* “ is often equivalent to the true and eternal God; and especially in Psalm cii. 27, where the expression is the same as in Jeremiah, *הוהא*

be Jehovah? to which the Psalmist adds,—“ and who is *Zur*, except *our Alehim*? ” that is, who can be relied upon as a firm basis, an immoveable *rock* of salvation, unless our sworn ones, our covenanters, even Father, Son, and Spirit, whose voluntary oath and covenant are engaged for our safety? At other times, *Al* is used for a distinct person in Jehovah, for the *Son* for instance, who is called by Isaiah “ the mighty God ”, that is to say, אל גבור *Algebur*; where the epithet גבור *gebur* is employed to express, what the term to which it is subjoined really means. And hence the Son is called Emanu-El or *Al*, that is to say, the mighty one with us. But now and then it appears in the plural form as *Alim*; and in such cases it respects the trinity of persons in the sacred essence. Thus in the 29th Psalm at the 1st verse; “ Ascribe unto Jehovah, O ye sons of the *Alim*! ascribe unto Jehovah glory and strength ”. And at the 6th verse of the 89th Psalm; “ Who in the heaven can be compared unto Jehovah? who amongst the sons of the *Alim* can be likened unto Jehovah ”? In the same manner, in other places, both men and angels are denominated the sons of the *Alehim*; as in Genesis; “ The sons of the *Alehim* saw the daughters of men, that they were fair ”. And the angels are thus distinguished from Satan in Job: “ Now there was a day, when the sons of the

הוּא, *atah hava*, thou art He. Our English version has it “ thou art the same ”. The words express the eternal and unchangeable nature of God. It is remarkable enough, that Isaiah introduces Jehovah asserting, “ yea before the day was, I am He (*hava*) ”; and that in the New Testament the Son is equally described as being eternal,—“ *He* is before all things ”; and “ before Abraham was *I am* ”.

Alehim came to present themselves before Jehovah, and Satan came also amongst them ". But if this is rather intended for the true worshippers amongst men, who in the days of Job regularly attended at the appointed place of worship, where was a tabernacle erected for the purpose, and in it the symbolical cherubim, fixed as representatives of the Alehim of heaven and earth, and which are alluded to, in the expression " the presence of the Lord ", in the 12th verse, but which is literally " the *faces* of Jehovah ", or the *persons*,—there is another passage, in which angels only can be intended. It is in Job xxxviii. 7,—where, in reference to the creation of this globe, of which these previously created beings, as included in all the host of the heavens, were the glad spectators, it is said, " when the morning-stars sang together, and all the sons of the Alehim shouted for joy ". But I shall have to enlarge upon the term *Alehim* hereafter, only observing by the way, that the character given of Job by Jehovah was this, " one that feareth *the Alehim* "; he did not scorn their service, or scoff at the mystery presented to him in the cherubic faces, but when his wife said to him, " Curse *the Alehim* and die "; he said to her, " What! shall we receive good at the hand of *the Alehim* and shall we not receive evil? " It is manifest therefore that the Deity whom Job served, was Jehovah in the Alehim, and the Alehim in Jehovah,—or in other words, the Godhead in the persons, and the persons in the Godhead*.

* Job i. 8., ii. 3. The proper Jehovahship of the true Alehim is strongly marked in Exodus xxii. 29. " He that sacrificeth to

Adon and *Adonai* recur very often as divine titles and are of the same meaning. They are sometimes found alone, and at other times joined with *Alehim* and also with *Jehovah*. The radical import is that of a base and socket, and of a pillar or column, and which, whilst they sustain and support, may be said to direct, dispose, and regulate, the whole building. These titles therefore convey an idea of the deity as a *sovereign Lord*, who is the sole foundation, prop, and governor, of his own creation. In its full signification, it can only apply to *Jehovah* or to the *Alehim*, in whom all the above senses naturally unite, and form his or their character as the *Adon*, *Adonai*, or *Adonim* of the universe. Hence David sings, in his 8th Psalm; “O *Jehovah*, our *Adonai*! how excellent is thy name in all the earth”? This is the chorus, in the first and the last verse, whilst the body of the song is a celebration of the praises of *Jehovah* our *Adonai*, as being the *author* of man’s existence, and of all other creatures, and as being the great *disposer* of them all. Now these titles are not unfrequently applied to the *Son* particularly, as well as to the *Alehim* generally :

Alehim, except it be to *Jehovah only*, he shall be utterly destroyed”. It was to *Jehovah* then, in the *Alehim*, and to the *Alehim* in *Jehovah* that Job sacrificed. “Job rose up early in the morning, and offered burnt-offerings, for Job said, It may be that my sons have sinned, and cursed the *Alehim* in their hearts.” Indeed, in *Exod. xxx.*, this matter is put beyond doubt: “And the *Alehim* spake all these words, saying, I am *Jehovah thy Alehim*, who have brought thee out of the land of Egypt; thou shalt have no other *Alehim* before me”, no *Alehim aherim*, no strange or foreign ones, that are not essentially *Jehovah* or by nature God.

“The Adon, whom ye seek”, said Malachi, “shall suddenly come to his temple”, to the human nature which Jesus expressly called a temple; and also to the temple at Jerusalem, which was *his*, as being of the Alehim of Israel, to whose exclusive worship as Jehovah, it had been dedicated from the beginning; for in 2 Chron. v. that building at its consecration by Solomon, is twice called, in the first and the last verse, *beth Alehim*, the house of the Alehim. And in reference to these, as represented there by the cherubic figures, the inner sanctuary is called, at the 7th verse, the *Kedosh Kedoshim*, or the holy place of the Holy Ones. It is in allusion to the same blessed personages, then, that the title we have been explaining, is sometimes used in the plural form: “If I be *Adonim*, where is my fear, saith *Jehovah Sabaoth*”.

Another sacred appellation, is that of עֶלְיוֹן, *Elion*. It is translated in our Bible, the Most High. Sometimes indeed, as in Hos. xi. 7, it is עֵל *El*, but more generally *Elion*. The primitive sense is that of ascension, and exaltation; and it seems to convey the idea, in its application to Deity, of the native *sublimity* of Jehovah, as “the high and lofty one who inhabiteth eternity” alone, and in whose eye the creatures are as grasshoppers, or rather as a drop of a bucket, or as the small dust of the balance,—yea “all nations before him are as nothing, and they are counted to him *less* than nothing and vanity”! Hence he is finely described as humbling himself, * or stooping down from

* Psalm cxlii. 4—8. Jehovah is represented in this Psalm as

his natural altitude; in order to behold, or to take cognizance of the transactions, going on in heaven and earth. So that the title El, or Elion, implies the

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 עֶלִי, *rom*, the high or exalted one,—“Jehovah, the exalted one above all nations, his glory is above the heavens.” It occurs again in Isaiah lvii. 15, “the high or exalted one.” Hence also מְרוֹם *merom*, from the same root, is used as a sacred title in Psalm lvi. 2, and translated, “O thou Most High.” It may express his self-exaltation, and indeed may imply his being the Causer of all elevations, both that of himself, and of all others. Taylor and Montanus refer it to the Deity. And Schleusner, under the word *υψιστος*, *upsistos*, the highest, alludes to the Hebrew *rom* and *merom*, as divine titles synonymous with it. He refers to Psalm lxxii. 8, 9, in particular; “sic etiam Davides, Deum ipsum *ha-merom* nominavit—so also David has denominated God himself the *merom*; they speak concerning the exalted one, they set their mouth against the heavens”, or the *heavenlies*. For Schleusner considers *shemim* (the *heavenlies*) to intend the Deity in this place, in the same manner as *merom* does in the preceding member of the sentence. See his Lexicon under *ουρανός τριτός*, *ouranos tritos*, where he shows that in the New Testament both *ouranos*, and its plural *ouranoi*, the heaven and the heavens, are sometimes used for the Deity, as *shemim* is in the Old; “sic etiam hebraicum עֶלְיוֹן *shemim* usurpatur, Psalm lxxiii. 9. Chaldaicum שְׁמִיָּא *shemia*, Dan. iv. 23. Vide et plura, a Buxtorfio congesta, in Lexico Chald. et Talmudico, sub עֶלְיוֹן *shemim*.” Parkhurst also observes, that “the writers of the New Testament frequently use *ouranoi*, the heavens, in conformity, no doubt, to the Hebrew, where the name *shemim* is in like manner plural. So in the Seventy, *ouranoi* often answers to *shemim*. And the Talmudists use Heaven and Heavens for God.” Indeed *shemim* and the Greek *theoi* are nearly alike in sense, the disposers and formers of all things. The idolatrous worship of the *material* ones, instead of the immaterial *heavenlies* themselves, prevailed very early: “and this species of idolatry”, says Parkhurst, “was not confined to the ancient Greeks, Romans, and Asiatics, or even to the Old World. The inhabitants of the *New World*, or *America*, who had any religion at all, were, when first discovered, universally addicted to it. Some of the

superlative highness of the divinity,—his supremacy, and absolute sovereignty. Now the sense of the term is evidently applied to the Son of God, in reference to whom John Baptist said, that “he that cometh after me is *above all*”,—and again, that “he that cometh from heaven is above all”; in which passages, the Greek *erkoimentos*, which has been before explained as signifying the same with the Hebrew *akejah*, is twice repeated,—and the Son of God, as the coming Jah, is here declared to have descended from above, from heaven, and to be, in respect of his divine person, *above all*. I say, in respect of his divine person as God; since of no inferior being whatever could it have been asserted, that he is

West Indian heathen, among their other physical gods; had in particular their *chemem* or *chemim*, that is, with little variation, *shemin*, whom they represented by idols of such a compound form as appears an evident, though monstrous perversion of the *cherubic emblems*, and may in some measure serve to confirm the explanation given of the cherubim.” See Gr. Lex: 486; H. L. 745.

And it is remarkable that Frey, in his Lexicon (p. 256), renders *ha-merom* by “*cali*, the heavens”, as a plural. And Cruden, in his Concordance, englishes *merom* by “eminences or elevations”, in reference to it in Josh. xi. 5, 7—“the waters of merom,” or of the high places. But in Isaiah xxiv. 21. *ha-merom* is actually translated “the high ones”. However, its regular plural is certainly, *meromin*, which is often in use in the Hebrew Scriptures. But to revert to the 56th Psalm, where the Deity is addressed by this title—the only titles which occur in addition to it in this song are, *Jehovah* once, *Alehim* nine times, and the epithet *hayim* once; it ends thus: “Thy vows are upon me, O Alehim! I will render praises unto thee. For thou hast delivered my soul from death; wilt not thou deliver my feet from falling, that I may walk before the faces of the Alehim in the light of the living ones (*hayim*)?”

above all, and this, as descending from heaven itself, of which we read in Isaiah, “ Thus saith *Jehovah* ; the heavens are *my throne* ”. The idle conceit therefore, of a pre-created *soul* descending, rather than the proper Son of the Most High, is utterly to be rejected. Indeed, what does St. Paul entitle him who descended ? He calls him “ *the Lord* from heaven ”, that is to say, the Ahejah coming down from the throne of his holiness, or the Adon taking possession of his temple. Accordingly, to dissipate every rising apprehension on the subject, this same apostle, in his Epistle to the Romans, observes in allusion to the Jews ; “ of whom the Christ, as concerning *the flesh* ”, but “ who is ”, in himself, “ *over all God* blessed for ever ”. Now, God over all,—what is it, but the exact interpretation of El or Elion the Most Highest ? From all which, we may collect with certainty, that when the Lord Jesus Christ is denominated the Lord of glory, and the Lord of all, it is only applicable to him, strictly and properly, as the essential Son of God incarnated, and not as a mere glorified creature, according to the Sabellian scheme. The same remark will hold good, with respect to that other expression of St. Paul, wherein he tells us, that the august personage who *descended*, is the same also that *ascended up far above all heavens*, that he might fill all things ! The only difference is this ; that in his descent, the Son came in his naked divinity ; and that, in his return, he went back invested with a garment of humanity ; the congregated celestials, therefore, piercing through this veil of earth, and

describing the person of their *Elion* as the glory in the midst, exclaim with no hesitating voice, in answer to the enquiry, “ *Who is this King of Glory* ”?—they exclaim in answer—“ *Jehovah* strong and mighty, *Jehovah* mighty in battle ”. And to the repeated demand, of “ *Who is this King of Glory* ; their unvarying response is,—“ *Jehovah Sabaoth, He is the King of Glory* ”. But the manhood is of course exalted, and made higher than the heavens, through its union with our *Elion* ; and, considered in the complexness of his person as incarnate, and in his official capacity as Mediatorial Head of his church and people, he is said to have been “ *highly exalted* ”, and to have had a name given him which is *above every* name, not only that is named in this world, but also in the world to come,—that is, the name of *Jesus*, or *he who saveth* ; and therefore it immediately follows, to show him to be the legitimate object of universal adoration, which yet he could not be, except he were *Jehovah* still, although incarnate,—“ *that, at the name of Jesus*, every knee shall bow, of beings in heaven, and beings on earth, and beings under the earth ; and that every tongue should confess, that *Jesus Christ is Lord*, to the glory of God the Father ”. Now that the Lordship here intended, is of the highest sort, is manifest from its connexion with the name of *Jesus*, or *he who saveth* ; a name declared to be absolutely pre-eminent, and which proves the lawful sustainer of it to be *Jehovah*, than whom, there is *no other Saviour*. What wonder, then, if an apostle declare, that “ *no one* can say ”, from a true, vital persuasion of the fact, “ *that*

Jesus", or he who saveth us, "is the Lord", or Jehovah, "but by the Holy Spirit"? Or what wonder is it, that those who deny the person of this Holy Spirit, and refuse him a share in the covenant of grace, which, since it is confessedly the covenant of God, directly goes to *undeify*, as well as to impersonify the Spirit,—what mighty wonder, that such apostates from the faith should trample under foot *the Son of God*, and attempt to supply his place by a thing of naught?

But here it will be said, that if the Son is Elion, and the Father also, as well as the Holy Spirit, we shall have more Elions than one. Certainly each of the *Alehim* is Elion, distinctly and personally considered; although, in respect of their oneness, in a sameness of nature and essence, "He, whose name alone is Jehovah, is the Most High over all the earth". Let it be observed, then, that in *Sant* xxviii. 13, we read thus; "I saw Alehim ascending"; the word here for ascending, is *el-im*, in the plural form; and in agreement with *Alehim*. Now it is of no sort of consequence in the argument, as to what was meant by the speaker, in the use of these terms; whether she spoke of *Judges* under this divine name, because judges are the agents and representatives of the true Alehim, who are themselves called "Judges in the earth*", or whether she intended some other thing. For all that we are concerned with is this; that the

* *Psalm* lviii. 11. *Alehim shophetim*, the Alehim are Judges in the earth. This was eminently the case in *Israel*, whose government was a *theocracy*, and in whose affairs the Deity often interposed, to show that He was "the Alehim of Israel" in a peculiar manner.

sacred name for God in Trinity, is here in agreement with a plural part of speech, of the same root with El, and Elion, Aleh-im El-im; and the phrase is translated plurally, both in our English Bible, and in the Seventy. Accordingly, the reader will be the less surprised at the information, when he is told, that the plural form of *Elion* is likewise employed at times in application to the Alehim in Jehovah. In the 7th chapter of Daniel, alone, at the 18th, 22d, 25th, and 27th verses, *Elionin* occurs four several times, and means *the most high ones*; the termination *in*, is considered to be the Chaldaic for the plural masculine, instead of the Hebrew *im*, for it is used in several instances throughout the Book of Daniel, much of whose life was spent in Babylon. This title then, so often recurring, of “the saints of *the most high ones*”, (עליונין) clearly intends the Father, Son, and Spirit, whose portion the saints are; and who are themselves, indeed, by virtue of their own voluntary bond or covenant, the everlasting portion of the saints. Thus it is said by Moses; “the portion of Jehovah is his people”; and the prophet Jeremiah, on the other hand, observes; “Jehovah is my portion, saith my soul”. We may conclude this division of our subject, with an appropriate quotation from the 113th Psalm, in which the divinity is celebrated as inherently and essentially the highest, and also as the great Author of *our* ascension and exaltation; since, as the devout Hannah had remarked, he snatches us, as impoverished “beggars”, from the lowest depths of our humiliation, and causes us to “inherit the throne of glory”. “Jehovah”,

says David, “ the exalted one above all nations, his glory is above the heavens. Who is like unto Jehovah, our Alehim”, our one God in trinity, “ who dwelleth on high,—who humbleth himself to behold the things that are in heaven and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people ”.

Hayim occurs in the Hebrew Scriptures in connexion with Alehim; it is a plural epithet, and signifies *the living ones*. It is translated the living God, and hence the proof of a plurality of persons in Jehovah is wholly lost in our English bible. It has been observed by some eminent scholars and divines, that the original names for the Deity should have been preserved in the translation of the Bible—at any rate that Jehovah and Alehim should have been; since these are used most frequently, and in them the unity in trinity, and the trinity in unity, are conspicuously revealed. And had those divinely significant titles been preserved, they would have been at this time as familiar to the English reader, as are the terms of Lord and God, which, in the comparison with them, are mere arbitrary sounds, and convey to the mind of the biblical student no precise and discriminate ideas. Strange to relate, in Mr. Bellamy's new translation, which professes to be, beyond all former attempts, directly from the Hebrew text, although Jehovah is preserved to us, yet the no less important name of Alehim is studiously concealed. These titles for the first time occur together, at Gen. ii. 4. where Mr.

Bellamy has rendered them by "Jehovah God". But this of course is neither the original, nor yet a translation; it is not purely Hebrew, nor purely English, but an unmeaning jargon. It is an unwarrantable mutilation of "the book of the Lord". Besides: the first name of the Deity that occurs in the bible, is this very suppressed one of Alehim; and although it is repeated no less than *two and thirty* times in the first chapter of Genesis alone, yet not even *once* does Mr. Bellamy introduce it into the body of his version. Does the inspiring Spirit use words in vain? Are names of creatures, as Mr. Bellamy himself confesses, expressive of their natures, or of some properties peculiar to them, in the significative nomenclature of the Hebrew; and may we imagine that the recorded appellations of the creator himself are less significative and instructive? The fact is this: Mr. Bellamy is an anti-trinitarian, save after his own fashion; so that "the doctrine of three *persons*" he is pleased to call "a plurality of *Gods**". This then accounts for his

* See his Ophion, p. 88. Yet in his History of all Religions, p. 5, he says, "It may be clearly seen that the unity of God, *and the trinity in unity*, was the grand doctrine which was first given to man"! And in his new translation of Genesis, he says, "It must necessarily be allowed that there is a *plurality in the divine nature*, for this is undeniably evident throughout the scripture"! But Mr. B.'s plurality, observe, is not a *pluri-personality*; this he declares in p. 87 of his Ophion:—"those who worship *three distinct persons*, do not worship one God in trinity, but confound the persons and divide the substance." But if there is a plurality in the divine nature, it must be a plurality of co-existing persons; or else there would be a plurality of Gods. Whilst we hold for three distinct modes of subsistence, we can.

suppression of the title in question; it would have spoken too strongly and intelligibly against his heresy. He must have been aware what sort of impression the not be said to *confound the persons*; and since we also contend that these three persons are one essence, we can with no more justice be accused of *dividing the substance*.

But it is curious to trace Mr. Bellamy in his attempts to destroy the force of the passage in Gen. i. 26. "This passage cannot consistently with the original be read as it is in the translation, viz. And God said, Let us make man in our image, after our likeness; but thus, And God commanded man to be made in our image,—or thus, And God said, Let man be made in our image"! See his *Ophion*, p. 106. Yet, would any one imagine it?—in his translation of Genesis he is at last constrained to translate it, "And God said, *We will make* man, in our image, after our likeness"! This then is a Trinity existing prior to creation; and it cannot then originate in the incarnation, either according to the notion of Mr. Bellamy or Mr. Cowan. Mr. *Bevan*, in his pamphlet just published, says, "All such texts as *Let us make man*, &c. are explained without a trinity; the man in union, *may be* addressed by God, his Father"! *What man*, before *man* was created? Is it not preposterous to talk of a man, and *the Son of man* too, prior to the creation of man? Mr. Bevan defines this man to be "a son, begotten of God, not from eternity, yet, before the world was—a man, in union with God his Father". St. Matthew, on the contrary, says, that Christ as man was "the son of *David*, the son of *Abraham*"; whilst St. Luke traces him up to *Adam*, and then describes *Adam* as the original offspring of God, "*Adam*, which was (the son) of God." Christ then is the son of Adam, of Adam posterior to the fall, and so called also "the son of *Enosh*". But as the Son of God, Christ is a divine person, and co-eternal with God the Father. The Jews speak more plausibly than Mr. Bevan, in saying that God addressed *the angels*. But all these absurd suppositions, these *may be* explanations, owe their birth to infidelity; Mr. Bellamy, Mr. Bevan, the Jews, &c. &c. cannot *believe* the doctrine contained in "the name of Father, Son, and Spirit", the *Alehim* who said, *we will create Adam in our likeness*,—and therefore they invent, each one for himself, some

term would have naturally made on the reader, as it stands in Gen. i. 26. had it been preserved: "and the *Alehim* said, We will make (or create) man, in *our* image, *our* likeness". The secret of this name would have been still further disclosed in the third chapter, had it been retained there also; since the reader could not fail to have remarked, that in the fifth verse our

may be explanation. Mr. Bevan's explanation of *Alehim*, as meaning simply Jehovah and the man in union, an explanation resorted to likewise by his friends Baring and Cowan, is set aside at once by such passages as the following, "Israel shall seek *Jehovah* their *Alehim*, and David their king": for since their king, even *the beloved* (as *David* signifies) intends the Messiah, *their Alehim*, even *Jehovah*, must intend Father, Son, and Spirit, in the Godhead, to the second of which persons the manhood became united at the Incarnation.

That the Reader may be assured of the decided unitarianism of the new party, I subjoin a few passages from Mr. Bevan's pamphlet. "I hold that God is *one person only* (p. 7). The Father is the Godhead, and it is the man who is the Son (p. 32). As he is a man for us before God, so he is our Creator, and by whom all things consist (p. 32). It is the man by whom God made the worlds (p. 36). The Word was God; In what sense? It is not one who is God of himself, and in himself, but that Christ being with God, united and associated, he is, because of God being in him, *called God* (p. 49). The man is *called God* (p. 64)". Mr. Bevan's concluding declaration is this, that "the doctrine of the trinity *will quickly fall*" !!! Surely it will never fall before *his* artillery. *Such* ordnance has been played upon it for ages and generations, without even a breach being effected, or the least impression being made upon the citadel. It has stood the shock of engines of *much larger calibre* than those now planted against it; and is it not a little presumptuous to expect its demolition from the *popgun* artillery of the present party, when it has bid defiance to the battering train of the allied forces of infidelity from the dawn of Christianity to its now almost meridian splendour?

translators have confessed the *plurality* of the term, in that they have rendered it, as the seventy also have done, *Gods*; instead of which, for it is an improper version, the literal term should have been retained: “for the *Alehim* doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be *as the Alehim*, knowing good and evil”. The 22nd verse of the same chapter would have tended very powerfully to complete the conviction of its plural meaning; not as intending a plurality of *Gods*, but as intending three distinct personal agents, Father, Son, and Spirit, in one *Godhead*; for in this 22nd verse it is connected with the following plural personal language, which is too unequivocal to be explained away from its real meaning; “And Jehovah the *Alehim* said, behold the man is become *as one of us!*”

The famous Maimonides tells us, that the vulgar Jews are forbidden to read the history of the creation, lest, understanding it literally, it should lead them into heresy. This is the way, indeed, in which the people, instead of being preserved from error, are kept in a lamentable ignorance of the truth; as in this instance of the designed suppression of the title *Alehim*, and the substitution of a word which agrees with it neither in number nor yet in sense. “Wo unto you, who take away the *key of knowledge!* Ye enter not in yourselves into the secrets of wisdom, and them that are desirous of entering in, ye hinder”. Many of the Jews, although miserably deficient in sacred science, have yet confessed a somewhat of the mystery of this divine appellation. Some of them have said, that it

is as if you should read *Al-hem*, that is, " they are God ". But here, an important letter seems to be omitted, the letter *jod*. The two first letters make *Al*, that is, God; the third and the last make *heim*, or they; that is, " they are each of them *Al* or God ": and the fourth letter *Jod*, intending *Jehovah*, intimates the oneness of these *Alehim* in the eternal self-subsisting essence. The author of the book of *Zohar* says, " come and see the mystery in the word *Elohim* (or *Alehim*). There are *three* degrees, and every degree is distinct by himself; yet notwithstanding, they are all *one*, and bound together in one, nor can they be separated each from the other ". These *madragoth* or degrees, are the same with what, in the *Sephir Jetzirah*, are called by the cabbalistic doctors, the *penim*, or *faces*, in reference to the cherubic figures; the *haviot*, or *subsistences*; and the *prosoopin* or *persons*, in the divine essence. Indeed, the grand doctrine respecting the deity, which passed current amongst the more learned Jews, was this: they spoke of the abstract essence or Godhead under the names infinity, central point, and nothing, intending by the first term, that the deity is Cause of causes, and has neither end nor boundary, by which we can apprehend him; in a word, that he is, as others have expressed it, a mighty circle, whose centre is every where, but whose circumference is no where. By the central point, they seemed to intimate that he is the centre of all being, from whom all existences of whatever nature diverge, as radii from the point of a circle, and in whom they meet, unite, and are contained; which

indeed is the doctrine of holy writ, that “*in him we live, and move, and have our being,—fôr we are also his offspring*”. And they call him *Ain*, or nothing, not as intending by it a privation of being, but to intimate, that we can form no idea, nor conceive a single adequate thought of him, inasmuch as he is not at all to be apprehended either in respect of his cause or in respect of his substance. This then was the first order in the divine mystery. The second was that of the three minds, lights, splendours, or enumerations*; which in

* The original word for these *degrees* or *gradations*, in reference to the order of existing of the divine persons, is מדרגות *madragoth*; it occurs in Ezek. xxxviii. 20. where it is translated “the steep places”. It occurs in the singular in Cant. ii. 14; but translated “stairs”. The Root is, דרג *dareg*; or, *to proceed gradually, to ascend, &c.* Bishop Horsley well observes, that “the three persons are one Being; one, by mutual relation, indissoluble connexion, and gradual subordination: so strictly one, that any individual thing, in the whole world of matter and of spirit, presents but a faint shadow of their unity. Each person by himself is God, because each possesses fully every attribute of the divine nature. But these persons are all included in the very idea of a God. And for that reason, as well as for the identity of the attributes in each, it were absurd to say, *There are three Gods*”: Accordingly, Joshua says, that “Jehovah, *He is the Alehim, the Holy Ones*”; thus preserving the unity of essence, in the plurality of persons. “I maintain”, adds Bishop Horsley, “the *equality* of the three persons in all the attributes of the divine nature; their *equality, also*, in rank and authority with respect to all created things, whatever differences may subsist between themselves. Differences there must be, lest we confound the persons; the error of Sabellius; but the differences can only consist in the personal properties (as Father, Son, Spirit), lest we divide the substance, and make a plurality of independent Gods”. See his Tracts, p. 295, 6.

The word for *numerations* or *enumerations*, is ספירות *sephiroth*; it occurs in Psalm lxxi. 15, and is there translated “the

fact were an obscure representation of the trinity. The third order, is that of the seven inferior numerations; or the varied *perfections* of the Godhead, exerted through the medium of the sacred persons.

And truly, it is impossible to originate a conception more scriptural, or more worthy of the awful Majesty of heaven, both as it respects his essence or nature,

numbers". It is well applied to the three subsistences in God, because *three* is a perfect number; since it has been observed, that nothing short of three, can properly constitute number, and it requires nothing beyond it. Hence, Mr. Kidd remarks, that "in the two first persons (the Father and the Son), the personality of the divine essence is in *distinction*; in the third (the Holy Spirit), this distinct personality of the divine essence is in *union*; and simple distinction, and simple union, constitute all the modes of distinct subsistence in the divine essence, and is all that the human mind can conceive, consistent with reason. For the third unites in itself the distinction, which subsists between the two first, and thus necessarily, essentially, and naturally *closes*, and shuts up for ever, all *further* communication of the divine essence and perfections" (p. 155). This may stand for an answer to the objection of the new party, that there may as well be 300, as three persons, which in declamation may sound very well, but there seems to be in the remark, sound only, without sense. "Diversity", says Mr. Oxlee, "of whatever kind, necessarily implies *three* personalities, or subsistences,—this, that, and a something besides, which causes the *this*,—to differ from the *that*. Conformably to this doctrine, and on principles strictly logical, and metaphysical, Rabbi Shabtai denies that any thing less than *trinity* constitutes number. 'The unit of itself is not a number; as the definition of number, or that which perfectly constitutes number, is a trinity, which consists of equal, and unequal; that is, of two and one'. Thus is the trinity a perfect and a necessary number: it is perfect, in that it requires nothing to be understood for the support of its subsistency,—and necessary, in that even unity itself cannot subsist without it." P. 106.

and the manner of his existence and of his agency. The doctrine they have illustrated by a *tree*: a tree has a *root*; from the root arises a *trunk*, and from the trunk, *branches*. Thus there are three orders, degrees, or gradations of existence: root, trunk, and branches; and yet they are all but one tree: each, and every one of these, is the tree, and yet the root is not the trunk, and the branches are not the root. They are one, by union; and also by an unity or sameness of nature, and yet they co-exist in a triple distinction. The difference is this: the *root*, the seat and source of vitality, lies concealed, an exquisite image of the incomprehensible self-subsisting essence, or Godhead, which, having life in itself, is the spring and fountain of all being; in a word, the root is Jehovah in the abstract sense. Now the root, although concealed, manifests its influence in the *trunk*, into which it may be said to pour its whole essence; this represents the Alehim or persons, Father, Son, and Spirit, called by the Jews the three minds, in whom the whole fulness of the Godhead is manifested in all its virtæ and energy, and upon which account each of them severally is called Jehovah. Then finally, the trunk manifests its influence in the *branches*; as, in all the glorious accomplishments of the Alehim, or persons in Jehovah, the great effects are brought into being through the exertion of the divine *perfections*. Thus, as there are root, trunk, and branches, in one tree,—so in our one God, we acknowledge Jehovah, or the essence; the Alehim, or persons; and the divine attributes or perfections. There is one failure

however, in the image,—and what image is able to depict God? The failure is this; that in a tree, all its parts are not complete at once, but by a gradual growth. This however does not affect the subject really, because God is eternal, and immutably the same; so that whatever he is now, he must have been sempiternally, from necessity of nature; he is “the Tree of Life”, and eternity itself is but one of its natural branches.

Dr. Allix, in his judgment of the ancient Jewish Church, has produced a great quantity of curious matter from their writers, who, he says, constantly added to the word Alehim the letter *jod*, which is the initial, or first letter of *Jehovah*, for the sake of a mystery; as well as, according to one of the most respectable commentators upon the Pentateuch, the Rabbi Bechai, to shew that there is a divinity in each person included in the word. It has been likewise remarked by some of them, that the verb ברא, *bara*, “created”, connected with Alehim in the first verse of the Bible, “the Alehim created”,—contains the mystery of the pluri-personality in the divine essence; the letters are but *three* in the Hebrew, א, ר, ב, *b, r, a*; and of these, they say that א, *a*, means the Father, ב, *b*, the Son, and ר, *r*, the Spirit. And it is at least a singular coincidence, that the Hebrew words for these persons, or Alehim, each of whom created, correspond exactly in their initials with this three-lettered verb; *ab*, being the Hebrew for Father, *ben*, or *bar*, for Son, and *ruach* is the invariable title of the Holy Spirit. Nor is it to be omitted, that in Eccles. xii. 1,

the word there rendered *Creator* is plural, בוראים, *Borai-cha*, “the creators*,” and it is a regular derivative from the root, *bara*, created, which we have just spoken of. Nor are we without other instances of plural expressions in the Hebrew, which declare these personal Alehim to be our Creators or Makers. In Job xxxv. 10, we read as follows: “Where is אֱלֹהִים, *Aloah*, my עֹשִׂים, *Ashim*, (or Makers), who giveth songs in the night?” The 149th Psalm commences thus; “Hallelu-Jah, sing to *Jehovah* a new song, his praise in the congregation of saints. Let Israel rejoice in his *Ashim* (or Makers), let the children of Zion be joyful in their King”. And in the 54th of Isaiah at the 5th verse is this corresponding passage; “for thy *Ashim*, (or Makers,) are thy *baalim* (or husbands), *Jehovah Sabaoth* is his name, even thy *Goel*, the *Kedosh* of Israel, the *Alehim* of the whole earth shall he be called.”

But I must return from this digression, to the consideration of the epithet חַיִּים, *hayim*. It is connected with the plural Alehim, in the 5th of Deuteronomy, at the 26th verse: “who, of all flesh, hath heard the voice of *Alehim hayim*, speaking out of the fire, as we have, and lived?” But what is exceedingly corroborative of the real plurality of the term Alehim, is this, that in the commencement of the chap-

* And the only title used by Solomon throughout this chapter, is the plural Alehim, with the article prefixed.—“the Spirit (or soul) shall return to the *Alehim* who gave it; “fear the *Alehim*”; for the *Alehim* shall bring every work into judgment”. The verbs are singular, to teach their unity of nature, as one *Jehovah*, and their union in operation, as co-agent persons.

ter just referred to, we find it coupled with another plural adjective; “Jehovah, *our* Alehim”, says Moses, “made a covenant with us in Horeb, saying, I am Jehovah *thy* Alehim; thou shalt have *no other* Alehim before me”; the word is אֱלֹהִים, *aherim*, no strange or foreign Alehim. And here let it be observed, that the distinction in our translation is made between *God* and *Gods*, as if one was singular, and the other plural: “I am thy God, and thou shalt have no other gods”; but there is nothing of this kind in the Hebrew. There the distinction is made between the *true* and the *false* Alehim, it being as decidedly plural in one case, as in the other; and this, with respect to its termination in *im*, and also to its having the customary *chirik*, under the preceding letter, a mark by which the punctuists determine the plural from the dual number. So that the commandment delivered to Israel was, not to abandon the worship of the *living* Alehim (*hayim*), but only that of the *strange* Alehim (*aherim*); which were inanimate, lifeless *images*,* a perfect contrast to that glorious Being of beings, whose sole prerogative it is to say, “I am, and there is none else”. Now he says to his chosen people; I am Jehovah *thy* Alehim, and thou shalt have no *foreign* Alehim before me. This then is a pure biblical proof of a trinity of persons in an

* The true and false Alehim are finely contrasted in Isa. viii. 19: “Should not a people seek each one to his own Alehim? Should they seek, instead of the *living*, to the *dead*”? that is, to the dead idols, מַטְמֹת, *ha-motim*, instead of the living Alehim. הַחַיִּים, *ha-hayim*? See, on the passage, Bp. Lowth’s Trans. and notes.

unity of essence; and it offers a sufficient answer to the objection of Mr. Bellamy and the Unitarian party, who assert that *hayim* is singular, because it is sometimes made use of in a singular sense. But, as Dr. Hales remarks, although *tenebræ* in the Latin tongue is used for darkness, no one ever denied its being a plural noun; to which I would add, that although, in the same language, *mœnia* is sometimes used for a wall, and *literæ* for a letter, yet every school-boy knows, that both these words are undoubtedly plural. But Mr. Bellamy is exceedingly unhappy in his proof, for he refers us to the 14th of Leviticus, where we meet with the phrase “running water”, at the 5th and 6th verse; which instance, in fact, only serves to prove that *hayim* is not singular, since in both places it is joined to *mayim*, which Parkhurst calls a noun masculine plural, which Frey translates “waters”, and Montanus in his Latin version “*vivas aquas*”, running streams, and which, according to the doctrine of the points, and Rabbi Crooll’s judgment, is at least of the dual number. Therefore, allowing it to be a phrase for running water, or streams, we could not argue from this circumstance for the words being of the singular number, when they are palpably plural, and at least dual according to the points,—any more than we could contend for *υδατα πολλα* *udata polla*, being singular, in the Greek, and not plural, merely because in John iii. these words are translated “much water”, instead of *many streams*.

But *hayim* occurs again, with *Alehim*, in Jerem. x. 10: “Jehovah, the true *Alehim*, he is *Alehim* the

living ones". Then it follows; "thus shall ye say unto *them*", the *fabricated* Alehim of the idolatrous heathen just before described by the prophet: "the Alehim that have not made the heavens and the earth, *they* shall perish". The true and living Alehim, then, are in essence one Jehovah; and all others that are called by this name, except only Father, Son, and Spirit, who made the heavens and the earth, must eventually return to their original nothingness. They are well entitled, in the Hebrew, אֱלִילִים, *Elilim*, that is, nullities or things of nought. And such must be every fancied being, which men associate with Jehovah in eternity, or in the act of creation; since the first he declares to have been his sole habitation, and the second, his sole work, *by himself, and alone.* *

* Isaiah xliv. 24. We have a similar text in 1 Chron. xvi. 26: "For *all the Alehim of the peoples* are idols", אֱלִילִים, *elilim*, that is, things of nought; "but *Jehovah made the heavens.*" Let the reader consider these scriptures with attention, in which Jehovah is said to be sole *Maker*, and all Alehim not essentially Jehovah are said to be mere *nullities*; and then compare with these declarations the observation of Dr. Watts respecting the supposed pre-existent *soul* of Christ—at any rate "he existed *early enough* to create the world!" See a Tract of the Doctor's, reprinted by Gresswell, of Exeter, under the auspices of Mr. Baring. Now this created soul, and Jehovah in union, are said, by Mr. Baring and his friends, to be *the Alehim*; but revelation declares *all* Alehim, that are not simply and solely Jehovah, to be *idols*, that is, creatures of the imagination, which exist only in idea. And to be sure never was imagination more palpably mistaken for truth, than in their embracing such an error as this, that a supposed first creature created all besides; "it is *the man*", says Mr. Bevan, "*by whom* God made the worlds"; but, on the contrary, "thus saith *Jehovah*—I am Jehovah who maketh *all* things, who stretcheth forth the heavens *alone*".

He only is the true and living Alehim; whence the *Father* is said to have life in himself, and to have given to the *Son* to have life also in himself, and from these proceeds the *Spirit* of life; these are but so many personal distinctions in the Godhead, and being essentially Jehovah, or by nature God, are the *hayim*, or living Alehim of the Hebrews. The singular form of this epithet is used throughout the first chapter of Genesis, for life, or living soul, נֶפֶשׁ חַיִּה *nephish hayah*; and the first instance of its use as plural, is at the seventh verse of the second chapter; “the breath of *lives*” (*hayim*); and thus, man became “a living soul” (*nephish hayah*). This breath of *lives*, may either respect the twofold vitality at this instant communicated to Adam—the *animal* life, and that of the *soul*, in reference to which, the Lord observed to his disciples, that they need not fear their enemies, who indeed *could kill* the *body*, or deprive them of their animal existence, but who could *not* kill the soul; or else it may be so rendered, as to signify the quickening influence of the creating Alehim; “And Jehovah,

To this, Mr. Bevan replies, “it asserts the oneness of the only first principle, *of whom* are all things, without meaning to deny any agent *by whom*.” But is it so? How is it written? “I Jehovah who maketh *all* things, who stretcheth forth the heavens *alone*” לְבַדִּי, that is, “I only” or “myself alone”; and who spreadeth abroad the earth *by myself*, מִיָּאִתִּי. This is confirmed by Nehemiah ix. 6: “Thou *thyself*, Jehovah, *thyself alone*, לְבַדְךָ, thou hast made heaven, the heaven of heavens with all their host, the earth, and all things that are therein, the seas and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee,—thou art the He, Jehovah the Alehim (ha-Alehim), who didst chuse Abram, &c.”

the Alehim formed the substance of the Adam, of the dust of the adamah (or ground), and infused into his nostrils the inspiration of the Living Ones". For the word here rendered *breath*, *neskemath*, is translated *inspiration*, in Job xxxii. 8: "The Spirit himself is in man; and the inspiration of שדי, *Shadai*, giveth them understanding". Now the *Ruach* or Spirit, in the first part of the sentence, and the *Shadai* in the second, intend the same blessed personage, namely, the third subsistence in Jehovah; it being most common in Hebrew poetry, for the latter part of a verse, to be explanatory or illustrative of the former. The title is exceedingly well suited, in point of signification, to the Spirit of *grace*, from whose sweet influences, infinitely more valuable than those of the *vernal pleiades*, we derive every spiritual blessing; for it means the all-sufficient, and all-bountiful pourer forth; and may be rendered literally into English, by the corresponding term of the *Shedder-forth* of all good. For indeed, what is our verb, *to shed* forth, but the Hebrew word itself, englishized, שר, *shad*, or *shed*, which is the *root* of the title in question? This sense of the term is acknowledged by Mr. Bellamy, in the notes to his new version, of Genesis xlviii. 3, xlix. 25; where, what is rendered "God almighty", should have been *Al Shadai*, the mighty pourer forth of all good; and which carries in it a meaning every way adapted to the context, in the places referred to; in the first of which, Jacob says to Joseph,—"Al Shadai appeared to me at Luz, and blessed me, and said; Behold I will *make thee fruitful*!" Such is the

bountiful one), who shall *bless* thee, with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and the womb,—the blessings of thy father have prevailed above the blessings of

clouds—and the bread of the potent ones, as actually provided for the use of Israel by the miraculous interposition of the Alehim, those celestial *abirim*, or potentates in Jehovah, Father, Son, and Holy Spirit.

The Jews were for attributing the supply in the wilderness to *Moses*, on account of whose merits they say that the manna was given them. To correct this mistake, *Jesus* said to them, “*Moses* gave you not that bread from heaven”, John vi. 32. Nor did *angels* give it them; but as we read in Exodus xvi. 14, 15, “*Jehovah* said to *Moses*, *Behold I* will rain bread from the heavens for you. And *Moses* said to them, This is the bread which *Jehovah* hath given you to eat.” This miracle God wrought purposely to prove his omnipotence; “I have heard the murmurings of the children of Israel; speak to them, saying, at even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am *Jehovah* your *Alehim*.” Hence, in the Psalm, Asaph tells us that “they spake against the *Alehim*. They said, *Can Al* furnish a table in the wilderness? *Can he* give bread also? *Can he* provide flesh for his people? Therefore *Jehovah* heard, and was wroth, because they believed not in the *Alehim*, and trusted not in his salvation; though he had commanded the clouds from above, and opened the doors of the heavens, and had rained down manna upon them to eat, and had given them of the corn of the heavens; man did eat the bread of the *Abirim*.”

The Alehim then should seem to be the *abirim*, or potent ones in Jehovah, whose provision of food the Israelites partook of. As the *antitype* of this typical food in the desert, which is therefore called by Paul “*spiritual meat*”, because it represented what is described in the Revelation of John, as “the *hidden manna*” for the true Israel of God, *Jesus* denominates himself “the bread of God”; which appears to be the interpretation of “the bread of the *abirim*”, or of the trinity in unity, the Alehim in Jehovah. John vi. 33, 1 Cor. x. 3, Rev. ii. 17.

my progenitors, unto the utmost bound of the everlasting hills". Now in this scripture, the original word for *the breasts* is שדיים, *Shadim*, from the same root with *Shadai*, and it fully confirms the sense which we have already given of it, as affording *sustenance* in abundance, just as the maternal bosom does to the new-born babe; for indeed what is the whole universe but the creature or offspring of God, and he the great supplier of all its wants? But more especially is this the case with respect to the *church*, and her covenant *Alehim* in Christ: as indeed we have it described in the 66th chapter of Isaiah; "shall I bring to the birth, and not cause to bring forth, saith *Jehovah*? shall I cause to bring forth, and shut the womb, saith *thy Alehim*? Rejoice ye with Jerusalem, all ye that love her, that ye may suck and be satisfied with *the shad* (the breast) of her consolations,—for thus saith *Jehovah*; behold, *I* will extend peace to her like a river, and the glory of the gentiles, as a flowing stream; and as a man whom his *mother* comforteth, so will *I* comfort you".

I shall just adduce one instance more of *hayim*, in connexion with *Alehim*, and then proceed. In Jer. xxiii. 36, the prophet says: "ye have perverted the words of *the living Alehim*, of *Jehovah Sabaoth*, *our Alehim*". Here, the absolute oneness of the divine essence is declared in the term *Jehovah*; and the plurality of personal subsistences which have a social existence in it, is as incontestibly revealed to us in the other plural expressions of *Alehim hayim*, the *Alehim* the living ones, and *Alehi-nu* our *Alehim*,—this last

expression being in the regular plural construct form with a plural pronoun, and pointed accordingly, as the former expression is in agreement with the epithet *hayim*.

Bora is a sacred title, and signifies the Creator, agreeably to the rendering in our English version. It is a derivative from the root *bara*, he created. Reason coincides with revelation in restricting the making of the worlds to the Deity. This is implied in the meaning of Jehovah, that he only is *bora* the Creator; that is, He alone can *cause to be*, or give being to others. Hence, therefore, “the Alehim”, whom Moses represents as having “*bara*”, *created* the heavens and the earth, are declared by him to be Jehovah. And in Isa. xl. 28, these creating Alehim are called “the Alehim of eternity”, and “Jehovah Bora”, or Jehovah the Creator. These personages did not exist just *early enough*, as Dr. Watts expresses it, in allusion to Christ, *to create*; which is a monstrous idea, and is as irrational as it is unscriptural; but they are co-eternal subsistences, in the self-existing essence of the deity. And therefore, in Ecclesiastes xii. Solomon speaks of our “Creators”, *Beraim* *, in the first verse, and then calls them by the name of *ha-Alehim*, or “the Alehim”, throughout the remainder of the chapter. I will subjoin those few scriptures, which coincide on this point, in succession.

“In the beginning the Alehim (*bara*) *created* the heavens and the earth”.

* Et inde *jod* per modum mysterii expressum est, in *Zecor bo-rai-cha*, recordare creatorum tuorum; id est, creatoris tui *Alehim*, *quia al-heim*, Deus sint.” R. Bechai, quoted by Buxtrof.

“The Alehim said, *We will make* (or form) Adam in our image, after our likeness”.

“And *Jehovah*, the Alehim said, Behold the Adam is become *as one of us*”.

“Remember thy (*Boraim*) *Creators*, in the days of thy youth. The Spirit (or soul) shall return unto the *Alehim who gave it*”.

“Hast thou not known? Hast thou not heard? the Alehim of eternity, *Jehovah*, the Creator (*bora*) of the ends of the earth, fainteth not, neither is weary.”

אֱשָׁה *Ashah*, is the Hebrew name for Maker. It comes from the root *ashah*, *he made*, &c. Like the preceeding term, *bora*, and its plural *boraim*, it can only apply to the Deity, when it is used to signify a *creating*, or causing to exist, because this is the unalienable prerogative of *Jehovah*. We meet with this term in Job: “Shall mortal man be more just *Aloah*? shall a man be more pure than his *Ashah*”, or Maker?*. But in the same book we meet with its plural, *ashim*: “Where is *Aloah*, my *Ashim* (or *Makers*), who giveth songs in the night?” I shall set down a few passages, which will confirm the idea of the trinity of persons, or Alehim in *Jehovah*, being our *Ashim* or *Makers*.

“And the Alehim said, *we will make* Adam in our image, after our likeness”; the verb, we will

Job iv. 17. “Shall *Ezech*”, that is, shall man, debilitated, and rendered mortal by sin, “be more just than *Aloah*? Shall *gebür*”, that is, shall man, in his pristine vigour, when all his faculties of body, soul, and spirit, were unimpaired, shall even he “be more pure than his *Ashah*”, or Maker?

make, is the first person plural, of the future, in *Kal*, of the verb *ae'hah*, the root of the noun in question; it signifies, that the Alehim declared, that they, themselves, as co-operating agents in Jehovah, would *cause* Adam to *exist*, or would be his *Ashim* or Makers.

“Thy Makers (*ashim*) are thy Husbands (or Rulers), Jehovah Sabaoth is his name; even thy Redeemer, the Holy One of Israel, the Alehim of the whole earth shall he be called”.

“Sing to Jehovah a new song,—let Israel rejoice in his Makers”, or *Ashim*.

Kedosh occurs very often as a divine appellation, and it is very properly translated “the Holy One”. It sometimes applies to God in unity of essence, as Jehovah; at other times to the Alehim, as being each of them *Kedosh*, or holy. We likewise meet with it in connection with the *Spirit*—*ruach kedosh*, the Holy Spirit: And also as applied to the Son, in character of Redeemer, King, and Creator of Israel,—“Thus saith Jehovah your Goel, the *Kedosh* of Israel; I am Jehovah your *Kedosh*, the Creator of Israel, your King.” It is the constant epithet of the *Spirit* in the New Testament, is sometimes connected with the *Father*, and also with the *Son*; “Ye have denied the Holy One”, said Peter to the Jews. And it is truly suitable to these divine persons in God, as *separate* from the creatures; to separate, or set apart being the original meaning of the root. These Alehim are as widely distant in their nature from all that is created, as eternity, immensity, and an infinity of all perfection

can possibly set them. In the contrast with them, the *heavens* are not clean, and the *angels* are but folly; and, conscious of it they are represented as veiling their faces with their wings, whilst they celebrate the praises of those *Alehim*, who are “glorious in holiness”, and therefore “fearful in praises”. Hence Eliphaz says, “He putteth no trust in his saints, yea the heavens are not clean in his sight”. And Bildad observes, “Behold even to the moon, and it shineth not, yea the stars are not pure in his sight”. Now what is the amount of all this? Is it not to convince us, that of *inanimate* things, even those which are the most unsullied, and the furthest removed from all possible contamination, are not to be spoken of as holy, in the comparison with their Creator? And of *rational* creatures, the most eminent of them are nothing but vanity, even *saints* and *angels*. “To whom then will ye liken me, or shall I be equal, saith *Kedosh*? Lift up your eyes on high, and behold—who hath created (*bara*) these? Hast thou not known? Hast thou not heard?—The *Alehim of eternity*—*Jehovah bora*”. What then becomes of the idol of our day, the created Creator? The fancied Being that existed early enough to create the world, but not so early as to be essentially *Jehovah*? The Scriptures know no such Being: according to their verdict it is a thing of nought. Not so the *Alehim of Eternity*: these existed early enough to create, because so early as to be essentially *Jehovah*, and by nature God. These therefore are called *Kedoshim*, in the plural,

that is to say, "the Holy Ones"; and sometimes "Alehim Kedoshim", or the holy covenanters, or sworn ones. This I shall proceed to show.

Wherever, in the book of Daniel, the *holy Gods* are mentioned, as in chap. iv. in particular, the original phrase is *Alehim Kedishin*; that is to say, both the words are in the plural number, having the Chaldean termination of *in* for the Hebrew *im*; literally, therefore, it is *the Alehim the Holy Ones*, and not the holy Gods, as our translation has it. At the 13th and 23d verses of this chapter, *Kedish*, in the singular, is translated "a holy one", and at the 17th verse the plural *Kedishin* is rendered "the Holy Ones". The same sacred persons are those also called "the watchers", or ever wakeful observers, עִירִין *airin*; and the individual *Kedish* or *Holy One* before mentioned is called "a watcher" or observer, עֵיר *air*. These are the same who, having been our *observers* will finally be "swift witnesses" against us; and of whom John says, "There are *three* who bear witness in heaven, the Father, the Word, and the Holy Spirit; and these three [persons] are *one*"—*en*, in the neuter gender, to agree with St. Paul's *to theion*, one godhead. Now the doom of the king Nebuchadnezzar is said to proceed from these arbiters of the fate of all;—"this matter is by the *decree* of the Watchers, and the demand by the *word* (or *fiat*) of the Holy Ones." Afterwards, at ver. 28, it is called the decree of the Most High. "This", says Daniel, "is the decree of the Most High; that *they* shall drive thee from men, and *they* shall wet thee with the dew of heaven:

and whereas *they* commanded to leave the stump of the tree-roots, thy kingdom shall be sure unto thee, after that thou shalt have known that (שליטין שמיא *shelitin shemia*) the *heavens* do rule." To this must be added what occurs in the 31st verse; " While the word was in the king's mouth, there fell a voice from the *heavens*——To thee *they* speak (אמרין *amarin*) O king Nebuchadnezzar! The kingdom is departed from thee, and *they* shall drive thee from men, and *they* shall make thee to eat grass as oxen".

Now Bishop Horsley, who was a competent judge, considered these expressions to denote the persons in the Godhead; the first, that of watchers, or observers, describing them by the vigilance of their universal providence; and the second, the Holy Ones, by the transcendent sanctity of their nature, and we might add, by their righteous administration of the affairs of the world. Nor do I see how it is possible to distort this scripture to any other meaning.

But there is a *third* plural title in this passage, which must not go unnoticed: that of the *shemim* or "the heavens", manifestly applied, throughout, to the same personages, as being the *ruling heaventlies*, or the heavenly ones, the rulers. And it is remarkable enough, that the Jews call the *three* superior Sephiroth, which mean, splendours, or enumerations, and are esteemed rather as personalities, whilst the seven inferior ones only rank as attributes or perfections,—they call these three, "the three heavens". And *shemim* in the Hebrew, may mean the same as *Theoi* in the Greek; the disposers, and placers in order, or

rulers; in which last sense it is used by Daniel: "the heavens do rule", or, the heavenlies are the rulers. And hence, in the course of time, as men relapsed from the native simplicity of truth into idolatrous practices, instead of adoring the heavenlies themselves, they paid their devotions to the *material* celestials, the sensible objects of nature, "and worshipped and served the *creature* more than the *Creator*". Thus, in the 17th chapter of the 2d book of Kings: "Israel left all the commandments of Jehovah, *their* Alehim, and worshipped all the the host of the heavens", instead of the heavenlies themselves. These were their Baalim (2 Chron. xxxiii, 3.), their Lords, Rulers, or Masters, in reference to whose idol worship we read as follows, in the 19th of Jeremiah; "Thus saith Jehovah Sabaoth, the Alehim of *Israel*; I will bring evil upon this place, because they have forsaken *me*, and have burnt-incense unto *other* Alehim",—that is, Alehim *aherim*, strange, or foreign Alehim, where the adjective is *plural*, in agreement with its substantive Alehim. So that in this place the opposition is not, in the original, between *God* and *Gods* as in the translation, but between the *true* Alehim, the Alehim of *Israel*, and those *other*, or strange and foreign ones, the mere fabricated mimic Alehim of the heathen nations, adopted by backslidden Israel.

But to revert to the title *Kedoshim*. What has been advanced already might well suffice, was it not for the objections of certain adversaries to the doctrine contended for, who seem determined to deny the most manifest truths of Holy Writ, because they

are “hard to be understood”; and this must be my apology for any apparent tautology in the course of the present sketch. In Prov. ix. 10, we find this title used in correspondence with Jehovah, to denote the sacred *Shelishah*, or triad of persons, in the stead of the more frequent term of the *Alehim*: “the fear of *Jehovah* is the beginning of wisdom, and the knowledge of the *Kedoshim*”, or holy ones, “is understanding”. It occurs again in the 30th chapter, at the 3d verse,—“I neither learned wisdom”, says Agur, “nor have the knowledge of the Holy Ones”, that is, the *Kedoshim*. Nor is that less to the point, at the end of the 11th chapter of Hosea: “But Judah yet ruleth with *Al*, and is faithful with the *Kedoshim*”, or the Holies, or Holy Ones. With respect to the number of these sacred personages, the Scripture determines them to be three, and in such a manner, as to demonstrate a triple distinction in the sacred essence of the Deity. For in the 6th of Isaiah, where the prophet has a vision of Adonai Jehovah Sabaoth sitting on a throne with his train filling the temple, he hears the seraphic spirits express their adoration thus: “one cried unto another, and said, Kedosh, Kedosh, Kedosh, Jehovah Sabaoth”! Now surely, if we interpret Scripture by Scripture, we must allow the thrice repeated *Kedosh* of Isaiah, to be the same with the plural *Kedoshim* of the other inspired writers; and these can be no other than the Father and Son and Spirit. Afterwards, the prophet adds; “also I heard the voice of Adonai, saying, Whom *shall I* send, and who will go *for us*”? What language

or form of words, can possibly speak more plainly for a triad of personal subsistences in an unity of nature and essence? In the *new Jerusalem*, a similar worship obtains: "They rest not, day and night, saying, *holy, holy, holy*, Lord God Almighty, which was, and is, and is to come". In a comment on the passage of Isaiah, a Jewish Rabbi, Simeon Ben Jochai, is said to have explained it thus: "Kedosh, that is, *ab* (the Father),—Kedosh, that is, *ben* (the Son),—Kedosh, that is *ruach* (the Spirit)". I shall subjoin the following quotation from the 24th of Joshua, as corroborative of the preceding remarks.

"The tribes of Israel presented themselves before the *Alehim*"; that is, at the place appointed for public devotion, the *beth Alehim*, or tabernacle, with the cherubim, as representative of the trinity in unity, and the pre-ordained incarnation of the second person in Jehovah. "And Joshua said, Thus saith Jehovah, the Alehim of Israel; your fathers, in old time, they served *other alehim*", that is, alehim *aherim*, the adjective being plural, as well as its substantive. "And I took your father Abraham, and led him through the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave to Isaac, Jacob and Esau. But Jacob and his children went down into Egypt: afterward, I brought you out, and ye went over Jordan; and I have given you a land, and cities, vineyards, and oliveyards. Now therefore fear Jehovah; and put away the alehim *which your fathers served*", that is, the *image-alehim*, their senseless idols,—“and serve ye *Jehovah*”, who is Alehim *hayim*, the *living Alehim*. "If it seem evil to you to

serve Jehovah, choose you this day, whether ye will serve the Alehim *which your fathers served*, or the Alehim *of the Amorites*; but as for me, and my house, we will serve Jehovah. The people answered, Far be it from us, that we should forsake Jehovah, to serve *other Alehim*", that is, *aherim*, in the plural. "For, Jehovah, *our Alehim*, he brought us up out of Egypt; and Jehovah drove out from before us all the people,—therefore we will also serve Jehovah, for he is *our Alehim*". This repeated expression of the Israelites, *our Alehim*, is as much plural, as the former one of *other Alehim*; and hence it follows;—"and Joshua said, Ye cannot serve Jehovah, for he is Alehim *Kedoshim*", that is the Alehim the *Holies*, or *Holy Ones*. "If ye forsake Jehovah, and serve the Alehim *of the stranger*, he will consume you. The people said, we will serve Jehovah. Now therefore put away (said Joshua) the Alehim *of the stranger* which are among you, and incline your heart unto Jehovah *the Alehim of Israel*. The people said, Jehovah *our Alehim* we will serve! and Joshua wrote these words in the book of the law of *the Alehim*, and took a stone, and set it up under an oak by the sanctuary of Jehovah (or the Beth-alehim), and said to the people, this stone shall be a witness unto you, lest ye deny *your Alehim**!"

* Joshua 24. In Deut. xxxii. and xxxiii. we find Jehovah represented as the Alehim, and the Alehim as Jehovah, although all *false Alehim* are at the same time exploded. "I will publish the name of *Jehovah*", says Moses; "ascribe ye greatness to *our Alehim*". And after speaking of the Deity, under the names

The only sacred titles, in addition to the preceding ones, which I shall have occasion to produce, are those of *Aloah*, *Aleh*, and *Alehim*; titles of the first of *Al*, of *Elien*, of *Zur* the Saviour, and *Aloah* the Maker, Moses observes: "They provoked him to jealousy with strange ones", *Zarim*, strange Alehim, instead of the true. "They sacrificed to *shadim*", the pourers forth of nature, the clouds perhaps, as dropping fatness, instead of the immaterial Shadim in heaven, who cause the skies to pour down rain and dew; and hence it follows, "to shadim, that were not *aleh* (not the true God), to Alehim whom they knew not, new ones (*hadashim*), newly come up", that is, such as had been recently imagined, and not the true Alehim, who are denominated *Alehi kedem*, or, "the Alehim of antiquity."

But, adds Moses, "Jehovah shall judge his people; and shall say, Where are *their* Alehim, the *Zur* in whom *they* trusted? See now that I, I am the He, and there are no Alehim *with me*", that is, no Alehim that are not *myself*, none else joined to *me*, or associated *with me*, that are not naturally *of me*, and so essentially *Jehovah*; no Alehim like Mr. Bevan's, made up of "a man in union with God his Father". Accordingly we read that "this is the blessing, wherewith Moses, the man of the *Alehim*, blessed the children of Israel. There is none like the *Al* of Jeshurun. The Alehim of eternity (are) thy refuge, and underneath thee (are) the everlasting arms. Happy art thou, O Israel! O people saved by Jehovah!"

The worship alluded to above, of the visible *Shadim*, the clouds, skies, or heavens, as *shedding* their influences upon the earth, perhaps gave name to "the valley of the Shadim", *ha-shadim*, in Gen. xiv. 3, 8, 10. The Psalmist (in Ps. cvi. 36, 38.), reproves Israel for having joined the heathen in their idolatry; "they were mingled among the heathen, and learned their works. They served their idols; yea, they sacrificed their sons and their daughters to *shadim* (the shedders forth), the idols of *Canaan*". These were but the images of the Alehim of heaven, and instruments in their service, to perform the pleasure of *Jehovah*, and to show forth his glory; but since they were not *Jah*, or *Jehovah*, and so not *Al*, their omnipotent Saviour, of whom, the Psalmist is speaking throughout this song of Zion, they were

importance, as it respects the ideas we are to entertain of the Supreme Being, in conformity to his own divinely inspired revelations. The above terms are differently written and pronounced by different persons, the greatest difference obtaining amongst those who adopt and those who reject, the points or oriental vowels. But the variations in the *enunciation* of the words, if they were multiplied a thousand fold, would introduce no real change into the words themselves, and consequently would effect no alteration either in their construction or their signification. The *letter* of the Hebrew text remains unchanged, whilst the *pronunciation* of the Jewish language, a thing of trifling moment, is so varied, as to make a German or Polish, and a Portuguese or Spanish Jew, almost unintelligible the one to the other. Indeed, it is allowed, that upon their return from the Babylonish captivity, the Jews had lost much of the original sound of the Hebrew tongue. But in earlier times, a difference of pronunciation existed amongst the different tribes, so that whilst the Gileadites gave the proper sound to the letter *w shin*, those of Ephraim gave it the sound of *ס samech*, “the men of Gilead said to the Ephraimite, Say now שבלר *shiboleth*; and he said סבלר *siboleth*;

improperly worshipped. It begins with a “Hallelu Jah”, that is, Praise ye Jah; and it goes on with, “O give thanks to *Jehoruk*, for he is good, for his mercy is everlasting”. And then it concludes, thus; “Save us, O Jehovah our *Alehim*! and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be *Jehovah*, the *Alehim of Israel*, from everlasting to everlasting; and let all the people say, Amen. Hallelu Jah”.

for he could not frame to pronounce it right *". This difference is marked, observe, in the text of the Hebrew Bible, by the distinct letters *shin* and *samech*, and there is no necessity for the points in order to ascertain it. Now *shiboleth* means a wave, flood, stream, or river, in reference to the Jordan whose passages the

* Judges xii. 6. The use of points fails to preserve an uniformity in the pronunciation of the Hebrew, for the Jews all use them, and yet differ much amongst themselves. Many of them almost constantly turn the ב *beth*, into a ו *vau*, as in the instances of אברהם and אב, *Abraham* and *ab* (Father), reading these words *arraham* and *av*, &c. which is the case with Mr. Frey, in his grammar. Mr. Bellamy differs even from himself in writing the same word, notwithstanding the boasted accuracy and infallibility of "the true oriental vowels"; in his *History of all Religions*, he writes *Elohim* (p. 390),—in his *Ophion*, he writes *Elhoim* (p. 99),—and in his new translation of *Genesis*, *Elohyim*. But that the points must be rejected, sometimes at least, as glaring rabbinical fictions, will appear from the following remarks. The glorious name of *Jehovah* is often so pointed as to be read *Elohim*. In Gen. xv. 2, Abram calls God "Adonai Jehovah"; but that it might not be read as it is written, the usual points are changed for those of the word *Elohim*. So again, in 2 Sam. vii. 18, 19, 25, 28, 29, *et alibi*. And Buxtorf observes, that when this awful name has a prefix, as ב *beth*, or מ *mem* (by or from), in these cases it is so pointed as to be read *adonai*. In truth its customary points are those of *Adonai*, so that the Jews always read it *Adonai*, and not *Jehovah*, except when they turn it into *Elohim*. Buxtorf tells us indeed that the Rabbins introduce *Jehovah*, saying, "I am written by *jod*, *he*, namely *Jehovah*; but I am pronounced by *aleph*, *dalet*, namely *Adonai*". They also say, that "in this world his name is written by *jod*, *he*, that is, *Jehovah*; and it is read by *aleph*, *dalet*, that is, *Adonai*: but in the future world, it will be pronounced and written in one and the same way, *Jehovah*". This may at least moderate the zeal of the very warm advocates for the vowel points; and this is all that is intended, since, in some respects, they certainly have their use. See Buxtorf's *Lex. Hebraic. et Chaldaic.*

men of Gilead had secured to prevent the escape of the men of Ephraim, who no doubt understood the *sense* of the word, although they were defective in the enunciation of it. As in the instance of the Latin tongue, the learned of England and France may be equal masters of it, as far as respects an accurate knowledge of it, notwithstanding that, in its pronounciation, they differ very widely.

This then at least is certain, and beyond all controversy, that over and above the title *Al*, and its plural *Alim*, the mighty one and the mighty ones, and that of *Aloah*,* which often occurs as a singular, but never as a plural noun, for the Deity, and springs from a root which signifies to swear, to covenant, to bind oneself by an oath, &c. and so implies what is not unfrequently expressed, that "*Jehovah hath sworn*" to be faithful in the performance of his word and promise, over and above these names, it is not to be denied that the other title of *Aleh*, with its plural *Alehim*, is to be met with in the Hebrew Bible. It is repeated nine or ten times in the 2nd of Daniel alone, and four times it is translated, in conjunction with *shemia*, "the God of heaven", *Aleh shemia*. It is generally allowed to arise out of the root from which *Aloah* is derived, that is, *aleh*, which means as a verb of the third person singular of the preterite tense, "he has sworn, bound himself by an oath &c. ". And if so, then this title in its singular form will refer to God in unity, in covenant engagements with his people, or to the whole

* For the full explanation of this title, the reader is referred to the list of Hebrew Names at the end of the Work. 2261.

fullness of the Godhead bound by its own self-devised voluntary oath, according to that remarkable scripture in the 54th of Isaiah, "*I have sworn, saith Jehovah, that the waters of Noah should no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee, for the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee!*" Hence we learn, that Noah's covenant, which ensures to the world all the blessings of nature and providence; and the covenant of Abraham, which ensures to the church in Christ all spiritual blessings in addition, are both of them *covenants by oath*; and being absolute deeds of gift, founded upon unconditional assurances on the part of Jehovah, as is evident from the passage in Isaiah just quoted, they are therefore entitled by St. Paul, "*the covenants of promise*". So to speak, they are promissory notes, under the hand and signature of Jehovah, and their payment in their season is infallibly sure to all "*the heirs of promise*". And the avowed intention of the *oath* is for this express purpose, that those heirs "*of salvation*", as they are elsewhere called, might derive everlasting consolation from the certainty and inviolable nature of the covenant or promise; "*we desire that every one of you*" says the apostle, "*do shew the same diligence, to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises; for when God made promise to Abraham, because he could swear by no greater he swore by him-*

self, saying, surely I will bless thee, and I will multiply thee: and so, after he had patiently endured, he obtained the promises. For an *oath* for confirmation is an end of all strife; *wherein* God, willing more abundantly to show unto the *heirs of promise* the immutability of his counsel (or covenant), *confirmed it by an oath*", or interposed with an oath; "that, by two immutable things (the promise and the oath), in which it is impossible for God to lie (whose they both are, and on whom alone they both depend), we might have a *strong consolation*, who (like conscious criminals) have fled for refuge to lay hold upon the hope set before us".

But the plural form of Aleh is the most frequent title of the Deity, that is, Alehim. These terms are sometimes pronounced Eloah and Elohim. But this is to add to the text, and to confound one title with another. For Aloah has, in the Hebrew, four letters, *aleph*, *lamed*, *vau*, and *he*; whereas Aleh has but three, *aleph*, *lamed*, and *he*; consequently the one is distinct from the other. And that the plural title which we have now to treat of, is rather from the singular *aleh*, than from *aloah*, seems evident, because the plural Alehim has no *vau*, as Aloah has, but only the same letters as Aleh, with its customary addition of the plural masculine termination *im*. So that those who call it Elohim, are obliged to feign that the word is *written defectively* in the text of the book of Jehovah, and, to supply the defect, they superadd of their own accord the letter *vau*. To give my reader some idea of the frequency of this term, and of its importance as a sacred appellation of the Godhead, I

have only to observe that it is used no less than two and thirty times in the 1st of Genesis alone; and from the 1st to the 35th chapter inclusive, it occurs about a hundred and eighty times, whilst Jehovah occurs about a hundred and forty eight. It intends the divine persons, Father Son and Spirit; as Jehovah intends the essence. If translated, it might be rendered the *sworn ones* or the *covenanters*. And the reader is requested to recollect, here, the plural language of these exalted personages, in the book of Genesis and elsewhere; "*we* will make man, in *our* image, *our* likeness",—"the man is become as one *of us*",—"we will go down, and *we* will there confound their language",—"whom shall I send, and who will go *for us*"; with all those plural titles of Creators, Makers, Watchers, Holy Ones, High Ones, Living Ones, and so on, which have been produced or referred to in the course of the present sketch. With this premised, we shall be prepared to enter into the form of those emphatic expressions of the scriptures, "the Alehim of our salvation", and "the salvation of our Alehim", translated in our English version the God of our salvation and the salvation of our God. Thus Habakkuk sings, "I will rejoice in Jehovah, I will joy in the Alehim of my salvation". And so in that admirable Psalm of David, in the 16th of the 1st of Chronicles,—"*O* give thanks to Jehovah, for he is good, for his mercy endureth for ever; and say ye, Save us, *O* Alehim of our salvation! and gather us together and deliver us from the heathen, that we may give thanks to thy holy name and glory in thy praise. Blessed be Jeho-

vah, the Alehim of Israel, for ever and ever; and all the people said, Amen"!

But notwithstanding the abundance of scriptural evidence in favour of the plurality of this eminent title, it is nevertheless denied to be plural by the generality of those who are adverse to the sublime doctrine of the trinity in unity, and particularly, of late, by Mr. John Bellamy, in his *History of all Religions*, in his *Ophion*, and in his new translation of the book of *Genesis*. One of his arguments is this, that Alehim is so often connected with singular parts of speech. But the *people of Israel* are constantly spoken of, and addressed, in a similar manner, not, to intimate their being a single *individual*, but a single body or *nation*, consisting of several individuals. And the first human pair are sometimes spoken of plurally, because they were two distinct persons, and at other times they are represented as *one*, because of one nature, and of the same species. "God said, let us make *man*, and let *them* have dominion". "So God created *man*; in the image of God created He *him*; male and female created He *them*, and God blessed *them*". And hence, from a sameness of nature, they had one *name* assigned them: "God created *man*, in the likeness of God created He *him*; male and female created He *them*, and blessed *them*, and called *their* name *Adam*, in the day when *they* were created". And therefore, in the account of the fall, although Adam and Eve are both specified, yet in their consequent expulsion from paradise, we read only of "the Man": "and the Lord God said, behold *the man* is become as one

of us. And lest he put forth *his* hand, and take of the tree of life, therefore the Lord God sent *him* forth from the garden of Eden, to till the ground from whence *he* was taken. So he drove out* *the Man*." In this instance there is undeniably a pluri-personality in an unity of nature; and although their name was the same, in reference to their origin, that is, *Adam*, because taken out of the *Adamah* or the ground,—yet, in respect of the distinction of their personal characters as male and female, they had distinct names assigned to them,—“ and Adam said, she shall be called *aish-ah*,” or the female or womb-man, (i. e. *woman*), “because she was taken out of *aish*”, the male being. And so in reference to their common essence, the *Alehim* are called by the singular name of Jehovah, but their personal compellation is that of *Father*, and *Son*, and holy *Spirit*.

Another argument of Mr. Bellamy is this, that the verb *bara*, “created,” which the noun *Alehim* governs in the first verse of the Bible, is in the singular number, therefore *Alehim* as its nominative case, must be singular also.† But this may refer to their

* Job. xxxii “There is a spirit in *man*, and the inspiration of the Almighty giveth *them* understanding”.

† Mr. Oxley remarks, “Neither is the assertion of R. Solomon and others, that the plural noun, by being associated with verbs and adjuncts in the singular number, is divested of its plural import, entitled to any regard. In Greek, a noun of the neuter plural, is usually associated with a verb singular; and yet no scholar would contend, that because the verb is of the singular number, the noun does not actually express a plurality of substances”. That this remark is true, every schoolboy will attest,

unity of nature as the creating Divinity; or, to their personal *co-operation* in the work of the universe, as if we should render it, “ the Alehim *each* of them created, ” or, “ *every one* of them created, ” and this mode of expression is not uncommon in the Hebrew Bible, and an instance of this kind shall here follow: “ their eyes stand* out with fatness, ” that is literally, “ their

who recollects his syntax; “ *neutra pluralia gaudent verbo singulari; aliquando etiam masculina et fœminina* ”, that is “ and sometimes also masculine and feminine, as well as neuter nouns delight in a verb singular ”. This is likewise common in Hebrew, as the following examples will shew; for the passages that are to be subjoined, having singular verbs governed by plural nouns, must be rendered after the manner of “ bara Alehim ”, the Alehim *each* of them created. Exodus xvii. 12. “ his hands, *each was steady* ”, Job xii. 7. “ ask the *beast*, and *every one* of them shall teach thee ”. Esther ix. 23. “ the Jews, *every one* undertook to do as they had begun ”. Psalm lxxiii. 7. “ their *eyes*, *each swells* with fatness ”. Proverbs xiv. 1. “ the *wise* among women, *every one* of them *buildeth* ”. Joel i. 20. “ The *beasts* of the field, *every one* of them *crieth* ”. Psalm lxxxiii. 7. “ whatever things *are glorious*, *every such thing is spoken* of thee ”. Exodus xxxi. 14. “ They who prophane the Sabbath, *every one* of them shall surely be put to death ”. Proverbs iii. 18. “ And *they who retain her*, *every such one is happy* ”.

* Psalm lxxiii. 7. I cannot however refrain from subjoining the following passage; “ Then went King David in ”, that is into the Beth-alehim or kedosh kedoshim, the house of the Alehim called also the holy of holies,—“ and sat before Jehovah. And he said, thou art great, O Jehovah Alehim! for there is none like thee, *neither any Alehim besides thee*. And what one nation in the earth is like thy people, like Israel, whom the Alehim went to redeem (*they went*, for the verb is *plural* in agreement with the Alehim), for a people for himself, and to make for himself a name, and to make *for you* (לכם) greatness, and wonderful things for thy Land, before thy people, whom thou redeemedst for thyself from Egypt, from the nations, and *their*

eyes, *each* of them *standeth* out with fatness"; for the verb is singular, although its nominative case is plural. But in truth, the argument militates against its author. For Alehim is at times connected with verbs, participles, adjectives, and pronouns, which are of the plural form; instances of which I forbear to quote, after the numerous quotations already presented to the reader, in which so many infallible proofs have appeared, to substantiate this position. What I shall do, is this, attempt to give a plain grammatical account of the word, that the reader may judge of it for himself. There will be nothing *novel* in what I shall advance, but merely the substance of what is to be met with in the various grammars of the Hebrew Language.

The first general rule, as applicable to our subject, is this, that nouns substantive are generally derivatives from some radix or root, and this root is generally a three lettered verb, in the third person singular of the preterite tense. Now, to apply this, as we go along, since we so frequently meet with the substantive *aleh* in the Bible, and know that it must spring from some radical term, to what can we so properly

Alehim. For thou hast confirmed to thyself thy people Israel, a people for ever, and thou, Jehovah, art their Alehim", 2. Sam. vii, 18, 22—26. In the first of Samuel, chapter 4, verse 8, the same personages are called "these illustrious Alehim" *adirim*; "these are the Alehim who smote the Egyptians with all the plagues in the Wilderness". Now it is evident that, in each of these places, the same transaction is alluded to, Israel's redemption from Egypt, and it is said to have been by "these illustrious Alehim", of whom David records that "they went to redeem" Israel.

refer it, as to its corresponding verb *aleh*, to swear, bind by an oath, &c. ? more particularly, as we find that this coincides, in sense, with the scripture account of God, of his covenants, and of the manner of his transacting with his Church and people in every age ? But this derivation of the title in question is allowed, indeed, by Parkhurst, Frey, Buxtorf, Pasor, and others. We may therefore pass on to a second general rule, namely, that those are considered as being *perfect radical nouns*, which only contain the three original letters of the root from which they are derived. And in this respect *aleh* is a perfect radical noun, since it has but three letters in the Hebrew, and those are precisely the letters of the *verb* * *aleh*, which we have

* The Punctuists make *eloah* of it, by the addition of a *ṭ rau*, which appears unnecessary. It is true, indeed, that “one jot (*יוד*), or one tittle (*קטנה*) shall in no wise pass from the law”; but it is yet to be proved that the vowel points form any part of it. In truth, if not an *iota* or the smallest *letter*, nor even a *keraia* or the slightest variation which marks the *difference* between letters very nearly alike, may pass from the written law, or from the other scriptures, how comes it that, through the introduction of the eastern vowels, a multitude of letters are suppressed or altered, and that whole words at times, and some of them words of the very first importance, are entirely changed, as in the instance of *Jehorah*, which by virtue of the points is turned at one time into *Elohim*, and at another time into *Adonai* ? Is it not remarkable, that of all the divine appellations, the Jews in their apostacy have tampered most with “*this glorious and fearful name Jehovah their Alehim*” ?

Some indeed, as Pasor in his *G. Lexicon*, make *keraia* to signify a vowel point. But in the first place it means the *apex* or *top* of a thing, it being a diminutive from *κερας* *keras*, which signifies a *horn* on the head of an animal. Schleusner calls it *apex litteræ*, seu *minima particula*. And therefore in its application as

fixed upon as its root. And *monosyllabic* nouns, it may be added, are those, generally, which thus consist of radicals only, that is to say, of the same letters with their respective roots. Another instance of this sort of formation, in a title of the deity, we have in the

above, it may intend any mark or accent over the Greek letters, to which the immediate reference seems to be made from the *iota*, the smallest of the Greek letters, being particularized just before, and in connexion with it. Now the Jewish vowel points are not so generally over, as *under* the letters. Besides *stigma* is the Greek word for a *point*, and *kerata* should more properly be considered, in reference to the Hebrew as a *cornicle* or little horn, or small curvature at the head of some of the Hebrew letters. It is used in this sense as early as the third century by Origen, who, on the xxxiii Psalm, says, that *beth* and *caph* are very much alike, "so as to differ from each other in nothing but *one little keraia*". The same is true of *daleth* and *resh*. See Parkhurst's Greek Lexicon. And further, if *kerata* were of doubtful meaning, which however is not the case, the *iota* would remain indisputable, as intending the smallest of the Hebrew letters or *jod* expressed by the Greek *iota*. Now, if not a *single letter* may be lost, either as suppressed or changed, not even the smallest of them all, what becomes of the doctrine of the points? Not to urge, that what some have called *points* are really intended for *letters*, and are so employed; they are according to the system of the Punctuists, *the only vowels* of the Hebrew language; they are called by Mr. Bellamy "the true oriental vowels". Now *kerata* cannot refer to these. For a real letter of the alphabet is first mentioned, the Hebrew *jod* expressed by the Greek *iota*; and this is allowed by Pasor, to be "*litera omnium minima*", the *smallest of all* the letters. But if *iota* intends the smallest of all the letters, then how can the after term *kerata* refer to those still smaller than the smallest of all the letters, the oriental vowels? It is incontrovertible, that if *jod* is the *smallest* letter, the points are *no letters at all*. *Kerata* must therefore mean the little horned apex, or curvature at the head of some of the Hebrew characters.

term גִּבְהַּ *gebah*, which occurs, in relation to Jehovah, in Ecclesiastes (v, 8.)—"he that is *higher* (*gebah*), than the highest, regardeth"; it may be rendered "the lofty one", to distinguish it from *Elion* the high one. *Gebah* is a masculine three-lettered noun, from the root *gebah*, "he exalted himself, &c."; the septuagint renders it by *upsistos*, in the superlative degree, the *most* high or lofty one. And this is a title of God in the new Testament, and there translated "the Highest," and the most High" (Luke i, 35, 76; and viii, 28).

Then, with respect to the formation of the plural number, it is a general rule, that nouns *masculine* add to their singulars the syllable ׀ *im*. Thus in the passage of Ecclesiastes which has been just referred to, *gebah*, the most lofty one, occurs also in the plural form גִּבְהִים *gebah-im*, the most lofty *ones*, to intimate the divine persons in Jehovah, the unity of whose nature or essence is taught us in the singular *gebah*. And it is worthy of remark, that no other title of Deity is used in this chapter of Ecclesiastes, but that of *Alehim*, which is plural also, and which is formed from *aleh*, as *gebahim* is from *gebah*; and at least seven times, it has the emphatic article ה prefixed to it—*ha-alehim*, *the Alehim*. "Fear thou the *alehim*," says the King: "if thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter,—for he that is loftier than the loftiest of them regardeth, and *the most lofty ones* are above them" (*Kai upsistoi ep' autois*. Septuagint.)

And I cannot but introduce another plural title,

from the prophesy of Isaiah, (lxii, 5,) since it strongly confirms the plurality of *Alehim*. “As a young man marrieth a virgin, so shall thy *restorers* (בִּנְיָי) *boni-cha* marry thee; and as the bridegroom rejoiceth over the bride, so shall thy *Alehim*. (אֱלֹהִיךָ) rejoice over thee”. This expression of *boni-cha*, thy restorers, is rendered thus by Dr. Lowth, only that he puts it in the singular number in this passage; “thy restorer,” whereas, in another place of Isaiah (xlix, 17). he translates *boni-cha* by “thy *Builders*”, in the plural, and which of course he should have done here also,—thy *bonim* or restorers afterwards called thy *Alehim*. Builders or restorers gives the radical idea of *bonim*, since it springs from *benah* or *bonah*, he built up, repaired, restored, &c.; and hence, says Buxtorf, “*ben a Son*”,—“who”, as Parkhurst observes, “is, as it were, built up by his parents, and who *builds up* or continues his Father’s house or family.” (quasi ædificium familiæ paternæ, quæ in eo habitat et conservatur. Buxtorf; see also Taylor*). Now to corroborate this rendering of the above quotation, it may be well to remind my readers of another passage in Isaiah (liv, 5, 6.) in which אֱלֹהִיךָ (thy *Alehim*), occurs in connection with עֲשִׂיךָ thy makers (or *ashim*), and who are said to be בְּעָלֶיךָ *baali-cha* thy *Husbands*; and what is this but saying, in other words,—“so shall thy *restorers* marry thee?” “for thy *makers* are thy *Husbands*, Jehovah Saboath is his name, even thy redeemer, the holy one of Israel, the *Alehim* of the

* *Bonah*, in the singular, occurs in Psalm cxlvii, 2, “the builder (or restorer) of Jerusalem is Jehovah”.

whole earth shall he be called: for Jehovah hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith *thy Alehim*."

But other masculine nouns, ending in *he*, as *ashah* a maker, drop the final letter *he* (as feminines do*), and take the syllable *im* in its place, as *ashim* makers, and not in addition to it, as *gebah* and *aleh* do, and whose plurals therefore are not *gebim* and *alim*, but *gebah-im* and *aleh-im*; *gebim* and *alim*, are the plurals of *geb* or *gob* a back, &c., and *al* the mighty one

The same rule is applicable to adjectives; and we have seen it exemplified already in adjectives and other parts of speech, in agreement with the title *Alehim*,—such as, *Kedoshim* the holy ones, *hayim* the living ones, *adirim* the illustrious ones, *shophetim* the Judges, and *Kerobim* the near ones; "for what great nation is there," says Moses, "to whom belong *Alehim* that are *near* unto them (*Kerobim*), like *Jehovah*, *our Alehim*, in all things that we call upon him for?" (Deutron. iv, 7.)

But further, when a plural masculine noun is in construction, or what Grammarians call in regimen or government, as, *the Kings of a Country*, or, *the*

† Though even *Feminines* sometimes retain the ה *he* in the plural; as אמה *amah* a handmaid, אמהות *amah-oth* handmaid^s. So נגה *negah*, נגהות *negah-oth* splendour and splendours, and בלה *belah*, בלהות *belah-oth* terror, terrors.

words of the Lord,—the noun, so situated, is said to suffer a change ; that is to say, it drops its final letter and ends in *i* instead. Thus, *melech* is the Hebrew for a King, and *melechim* for Kings; but the phrase for “ the *Kings of a country*”, is *melechi arets*, and not *melechim*. And *dabar* is the Hebrew for a word, and *dabarim* for words; but “ the *words of the Lord*”, is expressed by *dabari Jehovah*, and not *dabarim*. Now, in the *singular* number, these words, although in the same construction, as the *King of the country*, or the *word of the Lord*, suffer no change, but remain unaltered, as *melech arets*, and *dabar Jehovah*. But in the instance of *Aleh*, and of *Alehim*, we find invariably, throughout the Hebrew Scriptures, that when the *first* of these (the singular *aleh*), is in the construct form, as “ the God of Heaven”, *aleh shemim*, it suffers no change; whereas whenever the *last* of these (the plural *Alehim*), is found in this situation, as, “ the God of Israel,”—and it is found so times without number,—it always undergoes a change; it regularly drops its final letter *m*, and instead of *Alehim*, it is written *Alehi Israel*, the *Alehim of Israel*.

In Isaiah (40, 28.), there is an important Scripture, in this point of view, because it proves the plurality of *Alehim*, and the Antiquity of the sacred trinity of persons included in that title; they are called “*Alehi aolam*” or the *Alehim of Eternity*, but which phrase is translated “ the everlasting God.” There is a corresponding passage in the last of the books of Moses (Deutonomy xxxiii, 27.), translated “ the eternal God”, and whose “ everlasting arms” are represented as the

support of Israel; but in the original, it is "*Alehi kedem*," that is to say, *the Alehim of antiquity or Eternity*.

Accordingly, the Trinity is essential to Deity; and it is not a made up thing of yesterday, as some imagine. Neither the human nature, assumed in the fulness of time by the Son, can possibly constitute a third of it,—nor could a created soul,* in any

* I very gladly embrace this opportunity of introducing to the reader the sentiments of *Doctor Hawker* on this subject; and I do it the rather because an idea has gone abroad, that he countenances the doctrine of the pre-existence, and as it will be universally admitted, that every author is the best interpreter of his own mind, the following quotation will be found exceedingly satisfactory in developing the sentiments of the Doctor, as far as it respects the point in question, since it will be clearly seen, that however he may have sometimes expressed himself in what appears to his readers rather ambiguous language, *here* there is no ambiguity whatever, but a plain, explicit, and decided avowal of his belief in the divine person of the eternal *Son of God*, and in the *after incarnation* of this sacred personage, by the assumption of our nature from the substance of the Virgin, soul and body together.

The following quotations are from the Doctor's "letter to the Rev. J. Stevens" a Baptist Minister in London, who whilst he holds for the trinity contends also for the pre-existence of the human soul of Christ. "Is it possible that you can mean to say" enquires the Dr. "that the Son of God is only an ideal or imaginary Son until the Father had begotten for him a human soul? Was the Son incapable of entering into covenant engagements with the Father and the Holy Ghost, and to act in his mediatorial character as the chosen head of the election of grace, without his previous union with a human soul? I must beg to enter my protest against such opinions. We read in Genesis, that the Lord promised to make Abram a father of many nations; and the Lord, in speaking of the grant, speaks of it as a thing *already done*. The words are, for a father of many nations *have I made*

possible pre-existent state, have any place here; because *no creature* can be *eternal* in respect of the past, for whoever, or whatever is eternal in this sense, is

thee; and they are so quoted by St. Paul, in the past tense. Now, at the time, there was not a single one of the seed born; yet the Lord says, *I have made thee a father*, meaning that in God's view, the things promised subsisted in Abram as if done, and he stood before the Lord, not an ideal or imaginary father, but the real *head* and *representative* of the whole seed. If then in the instance of Abram such things were said, when as yet he had no child, but only chosen of the Lord as the head and representative of all that was to follow, shall it be thought incredible that *the Son of God*, to whom Abram was but a type, should personate his church, when standing up before all worlds as their glorious head and husband, when as yet he had made no open manifestation of himself in his official character of mediator? If God the father who quickeneth the dead, calleth those things which be not as though they were, shall not God the Son *who quickeneth whom he will*, be supposed competent to act in this headship of mediator to his church, and not to be considered ideal or imaginary, though until the fulness of time he assumes not *either a human soul or body*?

“Before men decide upon subjects of so mysterious a nature and are guided in framing their opinions more by reason than Revelation, it would be well to pause and enquire, what saith the Holy Ghost upon these momentous things? If it be considered ideal or imaginary, that *the Son of God* should stand up from everlasting as the elect head of his church *without either a human soul or body*, what reality shall we be able to annex to those precious things spoken of the church, and which are said to be given to the church from everlasting? To instance one among many; the Apostle, speaking of the Lord's mercy to the church, saith, “Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which (grace) *was given us* in Christ Jesus *before the world began*. 2 Timothy i. 9. How or in what manner is this said to be done? the members of Christ's mystical body had *no actual existence* when these blessings are said to have been

Jehovah. “He is eternal,” observes Sir Isaac Newton, “that is, he endures *from eternity* to eternity. He is not eternity, but eternal,—he is not duration, but he endures; he endures for ever, and by existing always, *he constitutes* duration and eternity.” This is the necessary attribute of genuine divinity, and hence it is implied in the name of *Jehovah*, and which is therefore a title peculiar to what is God by nature; it is absolutely inapplicable to any creature, because that which it intends, is utterly *incommunicable* to a created being. For every creature must have, at some period, begun to be,—

given them. And yet somehow or other, there must have been in the divine mind, both the knowledge of their persons, and an ordination of the *grace* which the Lord in his *purpose* determined for them, or such things could not have been said. Had the promise ran in different terms, of *grace* given to Christ *for us*, then the thing might have been thought questionable; but the words are, *given to us* in Christ Jesus, most evident then it is, that the church had a being in Christ, yea and a wellbeing’ according to God’s *purpose* and decree, before the church had any *actual existence*. And if the *members* of Christ’s body needed no actual existence to render the *grace* given them before the world began, to be sure, but as they stood in the purpose and decree of God, what necessity could there be for the glorious *head* to have a human soul in a pre-existent state? How much more agreeable to the whole analogy of scripture is it to believe, that in the covenant transactions of *the holy persons in the Godhead*, before all worlds, *the Son of God personated* what afterwards *he would fully be* at his incarnation? And when the fulness of time was come, he tabernacled openly in substance of our flesh, being, as it behoved him to be, both in soul and body, made like to his brethren; and in the union of God and man, wrought out deliverance for his church and people, having obtained eternal redemption for us”. page, 20—23.

but Jehovah, although called the *first*, is the first, without commencement, and the *last*, without a cessation of being. In this sense, as in some others, *the Son* is most truly the first and the last, and the beginning and the end. And hence the Alehim of eternity are declared by Isaiah to be "Jehovah bora," or the Lord the creator. And Jehovah the creator is with propriety denominated the Alehim of eternity, and these are as properly denominated Jehovah; because Jehovah is, whatever is eternal,—and whatever is eternal is Jehovah. Eternity is his own peculiar habitation; and whatever mortals may dream to the contrary, it knew no other inhabitants than the socially subsisting persons in the self subsisting essence of Jehovah. Thus we read of "*the eternal Spirit*," as being personally distinct from the Father,—and also of the *Son* of the Father, as being "that eternal life which *was* with the Father," and who is therefore in his nature and essence "the true God". And these are the Alehim of eternity. And that these,—contrary to the Sabellian scheme, and to that of Swedenborg as adopted by Mr. Bellamy,—that these Alehim are personal distinctions in Deity, independent of the *human nature*, whether considered as a fancied pre-created soul, or as any other visionary being, such as Mr. Bellamy "entitles the divine human of Christ," will be manifest from the passages that shall follow; and in which the Alehim, as well as Jehovah, that is to say, God in the Trinity of persons as well as in the Unity of Essence, will appear in distinction from the manhood, according to that

saying of St. Paul,—“there is one God, (*not, one person only,*) and one Mediator between God and Men, the Man Christ Jesus.” The passages in point are these: in the prophesy of Jeremiah, (30, 9.), it is predicted of Israel, that “they shall serve Jehovah, their Alehim, *and David* their king, whom I will raise up unto them.” This prediction was uttered long after the literal David had fallen asleep, and it is generally acknowledged to refer to him whom the Apostle calls “the Beloved”, (Ephes. 1. 6.) which is the exact interpretation of the Hebrew name *David*, and who was an eminent type of Christ. The people therefore hailed the Messiah as “the king of Israel”, and who, because inhabited by the in-dwelling Deity, was said to come “in the name of the Lord,” that is as it stands in the original of the 118th Psalm, (verse 26.), “in the name of Jehovah.” It is manifest from hence, that the Alehim of the Hebrews are one Jehovah, and that the man Christ Jesus is not essentially one of these, but being *united* to the Godhead in the person of the *Son* is constituted the permanent habitation of the Deity. Hosea has delivered a similar prophesy—“for the children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim; *afterwards*, shall the children of Israel return, and seek Jehovah, their Alehim, *and David their King.*” This proves to us that the Jews are at present in unbelief, since they are still without a King; and that, whenever they shall turn to the Lord, upon the vail being removed from

their hearts, they will acknowledge, both the Doctrine of the Incarnation, and that of a Trinity of personal subsistences in the Unity of the uncreated essence. And this is very generally the case, whenever a Jew happens to embrace Christianity from a sincere conviction of its divine original,—he returns to Jehovah, the Alehim of Israel, in the name of the Father, and of the Son, and, of the Holy Spirit, and confesses that God was manifested in the flesh, through the assumption of the human nature by the Son.*

The same glorious truth was taught the Church from the beginning, in the symbolical representation of the *Cherubim*. These are allowed by Mr. Bellamy, to have been placed at the East of Eden, as “divine symbols” of God’s presence, accompanied by the sword—like flaming *fire* for the purpose of *Sacrifice*, which was instituted, as typical of Christ crucified, as soon as Sin had existence through the fall. And these divine symbols, says Mr. Bellamy, “were handed down, in the believing line of Seth, to the Hebrews who had this tabernacle, and sacred fire, before that of Moses.”

This author likewise confesses, that the word cherubim means, “a likeness of the divine majesty,” in which he is countenanced by several of the learned, and, amongst others, by Bate, Parkhurst, Frey, &c. Now this concession is all that we require, since it

* See for numerous proofs of this, the Jewish repository and expositor, published by the London society for promoting christianity amongst the Jews. 5 vols. at 7s each; and continued monthly at 6d a number.

abundantly establishes the Scripture doctrine of the Trinity of persons in an Unity of nature, and of the Incarnation of the Deity through the assumption of humanity by the Son. For if the cherubic figure presented to the ancient Church a faithful *likeness* of the majesty of Heaven, as far as such a symbolical representation was calculated to express and convey it,—then, we may expect to find, upon a comparison of the one with the other, some strong and decisively corresponding features between the representative Imagery and the Godhead represented by it. And we are not disappointed. The cherubic figure had four *penim* or *faces*, inclusive of the Manhood as united to the second of the Alehim in Jehovah. The faces of the Ox and the Eagle represented the Father and the Spirit*; whilst those of the Lion and the Man repre-

* See an excellent account of the Cherubim in Dr. John Robinson's Theological Dictionary, (1815), where it is clearly shown that they could not represent creatures (whether men or angels), but must have been intended to exhibit the divine majesty. And hence they are called "the cherubim of glory" (Heb. ix. 5.) The difficulty of explaining them in any other way is evident in the confused account of Taylor in his Hebrew Concordance, where, after saying that they represented the "body of the church of God upon earth", he tells us, "*possibly* it may here be applied to *Angels*: but, we can only say with certainty, that the Cherubim and flaming sword which turned every way denote some perfect and irresistible *power*, which rendered the tree of life, here upon earth, quite inaccessible!"

But should he not have recollected *one* circumstance at least,—namely, that the blood of the atoning sacrifice was always sprinkled before the mercy-seat in the holy of holies, over which the cherubim of glory were placed? And ought we not to conclude, that the place of sacrifice for Adam and his family after their fall and expulsion, was a tabernacle or beth-alehim

sented *the Son*, as “the Lion of the tribe of Judah”, that is to say, as incarnated by an assumption of the *seed of David*; who was a lineal descendent from that celebrated tribe. Thus, in type and figure, although not actually the Son of God was also the Son of man.

But to contend for the divine person of the Son of God having been *actually* united to something human or created, before his Incarnation of the Virgin, because that which was *to be* assumed in the fullness of the time, appeared before in type and figure, in shadow but not in substance,—is just as ridiculous as if any one should contend for his having *really suffered*, not, as the Apostle speaks, now, once in the end of the

at the east of Eden, where was the sacred *fire*, or sword-like flame, to consume the offering, and also the *Cherubim* as representative of a Covenant *Alehim* in Jehovah, to whom the offering was made, *to direct to* the tree of life in the person of Immanuel, and not to make the way to *him* inaccessible?

Ezekiel is the prophet who describes the *Cherubim*, and in allusion to these he tells us, at the commencement of his prophecies, that “the heavens were opened” to him, or the heavenlies revealed, “and I saw *visions of the Alehim*”. He saw four faces or aspects in one figure, those of the lion and the man representing the incarnate Son, and those of the ox and the eagle representing the Father and the Holy Spirit. He had also a vision which simply represented the great mystery of Godliness, *God* manifested in flesh or the human nature,—“*a man* above upon the throne”. This showed the Godhead in its unity of essence as *Jehovah*, through the medium of the manhood, just as the other visions gave a representation of the trinity of persons in the essence, as *the Alehim* of Israel, with the intended incarnation of the Son. Accordingly, at one time he calls this vision “the glory of the *Alehim* of Israel”, and at another time “the glory of *Jehovah*”. Ezek. iii. 23; and viii. 4.

world, but in the very beginning, merely because, in reference to the previous *exhibition* of his death in the appointed animal sacrifices, he is said to have been “*the Lamb slain* from the foundation of the world.” The fact is,—God was always the same in himself, and the same also in his purposes of grace and mercy towards his people; it was therefore natural for the same God in trinity, and for the same mediator to be exhibited then as now,—in a word, for the same glorious gospel of the blessed God to be preached to the Church *before* the Incarnation, which has been preached *since*. And that this was indeed the case, the Apostle to the Hebrews expressly asserts (4, 2.)—“for unto us,” he says, “*is the gospel preached, which was preached unto them*”; for this is the proper translation of the passage. The only difference is that the old Church looked forward, in faith and hope, to the period when Jehovah himself, in the person of the son, should become our *Goel* and our *Zedeck*, that is, the Lord our redeemer, and the Lord our righteousness; whereas *we* have to contemplate the happy event as already accomplished.

But to resume the subject of the rules of grammar, pronouns, in Hebrew, are subjoined to nouns; and this circumstance puts nouns in regimen, so that in the plural number, those which have the masculine termination in *im*, regularly undergo a change, in the manner before described, although in the singular form they remain unaffected by it. Now in the case of the title Alehim, whenever it occurs in the Bible, as *our God, their God, your God, thy God, his God, &c, it*

appears invariably in this plural construct form; and is written, not Alehim, but Alehi. So that the often recurring expressions of Alehi-nu (our Alehim), Alehi-hem (their Alehim), Alehi-chem (your Alehim), Alehi-cha (thy Alehim), and Alehi-o (his Alehim), are undoubtedly plural, and thy unanswerably assert the pluri-personality in the divine nature; whilst the addition of the singular noun Jehovah, or, sometimes of a singular verb, or other parts of speech, serves to distinguish the *true* from the *strange* or foreign Alehim, as being, not several *Gods*, like the idols of the Gentiles, but only distinct personal modes of subsistence in a sameness and oneness of nature, of essence, and all the peculiar perfections of divinity. Indeed, in Hebrew, a plural noun may have a singular verb or adjective in a distributive sense; as, in Isaiah (19, 4.), “a cruel Lord” means literally,—“the Egyptians will I give over into the hand of *Adonim* (or rulers), every one of them *cruel*” (Kishah), because the adjective is here singular, whilst the substantive is plural. So in the psalms (119, 137.),—“thy *judgments* every one of them *is upright*.” And in the 73rd psalm at the 7th verse, we meet with a verb in this situation, “their *eyes*, each of them *swelleth* with fatness.” But in the proverbs (28, 1.), a plural verb has a singular nominative case, and a singular verb a plural one, in the same sentence, “the *wicked* (singular), all of them *flee* (plural), when no one pursueth; but the righteous (plural), every one of them *is as bold* (singular), as a Lion”. Therefore, when the plural Alehim has a singular part of speech, it may either express an Unity

of essence, or operation, and so on,—or else it may be understood distributively, as “*bara Alehim*”, the *Alehim each* of them created.

But there are some, who read the Hebrew with the assistance of the points, or, what others choose to call, the oriental Vowels. According to these, there are three numbers in Hebrew, the singular, the dual, and the plural. Of these, the *dual* is confined to *two*, of course the plural embraces all beyond. The dual is chiefly used to designate those things which are *but two*, either from nature or from art. Now, according to the received doctrine of the Punctuists, masculine nouns form the dual with *im*, and with, what they call a *pathach* placed underneath the preceding letter. But they form the plural, with the termination *im*, and with what is called a *chirik* (.) under the foregoing letter. According to this account, the title *Alehim* is no more *dual*, or significative of but two, than it is singular, or confined to one person, for it is never found, in the pointed Hebrew Bibles, with the *pathach* under its letter *he*; and therefore its meaning is not to be confined to what Mr. Cowan calls “Jehovah, in union with his Son Jesus Christ, who formed the body of Adam.” But it is a plural noun; for, as we have before observed, it has the proper plural termination *im*, and it is always found, in the pointed Hebrew Bibles, with the usual *chirik* underneath its letter *he* ה.

Nor is this all,—for according to the vowel system when two nouns require *of* between them, the former is governed, and undergoes a change, and is said to be

in regimen or contracted; the noun masculine plural drops its final *m*, and changes the preceding chirik into what is termed by punctuists a *tzairy*(. .). Now this is the fate of Alehim universally; for whenever it occurs in regimen, in pointed books, invariably it drops its final letter *m*, and has the accustomed *tzairy* underneath its letter *he*, in the place of the chirik.

I have already hinted at the attempt which Mr. Bellamy has made, to support the idea of Alehim not being plural. He contends that it is not plural, because *hayim*, which has the same termination, is not plural. To this I have answered already, by shewing from various authorities that *hayim* is plural (but dual, as *pointed*); and that even in the passage to which the author has referred us, it stands connected with the plural *mayim* מֵיִם מֵיִם signifying, together, “running streams”, just as *υδα πολυ* (*udata pollu*) in the Greek, has the meaning of *many* streams.

But Mr. Bellamy superadds to *hayim*, the following words, as equally exceptions to the general rule respecting plurals. And exceptions we might be disposed to allow, since scarce any rule of Grammar in any language is entirely without them. But particular exceptions can never *destroy* a general rule; and there is no very mighty force in the argument, in this view of it, that Alehim is not plural, because a few other apparent plurals turn out in reality to be singulars. But the fact is this,—in Hebrew, as in some other tongues, certain words obtain in the plural only, they have no singular number: and these, if occasion require, are used in a singular *sense*, at the same time

that they preserve their plural *form*. This is the case with those Latin words, *tenebræ*, *literæ*, and *mænia*; and it is much the same with those Hebrew terms, which, in addition to the one already explained, are produced by Mr. Bellamy. Those are,—מצרים *mitsraim*, שמים *shemim*, פנים *penim*, and תרפים *teraphim*; and I shall offer a few remarks on each of them, for although the above considerations would sufficiently account for instances of the kind, without any further observations, yet in the present case, it is most easy to demonstrate, that the terms in question are not only plural as to form, but that they will likewise admit of some plural *signification*.

Mitsraim or *mizraim*, occurs for the first time in Genesis (10. 6.), as the name of the second son of the accursed Ham. It has been before observed, that Hebrew names are not words without meaning; nor is this of *mitsraim* (the original name for Egypt), without its signification. Cruden in his concordance englishes it by *tribulations*. Frey derives it from the root *zur*, signifying distress, tribulation, affliction, &c. In the book of psalms (116, 3.), this plural term occurs, in the construct form, written "*mitsrai sheol*", the *pains* of Hell. In the lamentations of Jeremiah (1, 3,) the Hebrew word for the *straits*,—"her persecutors overtook her between the *straits*",—is the identical *mitsraim*. It is considered a plural by Parkhurst. And Montanus renders it, in the passage of Jeremiah, by (*angustas macerias*), the narrow walls,—and by (*angustiae inferni*), the troubles of Hell, in the psalm just quoted. The seventy have rendered it by *κινδύ*

τοῖς αἰδοῦ the dangers of Hades, in the psalm,—and by αἰχ μετὸν τῶν θλιβομένων in the midst of the *narrow passes*, in the Lamentations. * Mitsraim therefore is not singular, as pretended by Mr. Bellamy, but it is plural in its termination and its meaning, and is even *dual* according to the points, which being of comparatively recent origin, might have been employed to confine mitsraim to a dual sense, in reference to the two-fold division of the country into upper and lower Egypt. Why this name was given to the second Son of Ham†, it is of no utility to enquire; but that it referred to some particular circumstance, we have reason to believe, as in the instances of the names of Cain and Seth (Genesis 4.1, 25.). Nor is it unworthy of remark that when mitsraim occurs the second time, as the name of one of the Sons of Ham (Genesis 10, 13.), it is found in connection with other plural titles, which are recorded as the names of mitsraim's descendents,—and mizraim begat Ludim, and Ananim, and Lehabim, and Nephtuhim, and Pathrusim, and Caslulhim, out of whom came Philistim, and Caphtorim. Now these names of Mitsraim's sons are given in the plural, as

* See Isaiah 19, 20—25; where Mitsraim is translated, not only *Egypt* in the singular, but “the *Egyptians*” in the plural, and it governs *seven plural verbs* in the compass of four verses, from the 20th to the 23rd inclusive. Its singular *mitsur* מצור occurs in the 6th verse, and is translated *Egypt* by Bishop Lowth and others.

† George Pasor, in his Lexicon, also makes it plural, “Aiguptos dicitur *mitsraim*, a quodam Chami posterorum, qui ita nominatus fuit (Gen. 10, 6.), *ab angustiis*. Radix enim *zur*, significat, obsidere, coarctare, *in angustias redigere*”.

including their families and descendents, meaning the people of Lud, of Anam, Lehab, and so on; if therefore it be preferred, the name of Mitsraim may be understood in the same sense, that is to say, as intended to include all those of his descendents who peopled the country which is now called Egypt. To this day, it is asserted by some, the Turks assign the name of *Mitzir** to the first King of Egypt; and it might be plausibly inferred hence, that Ham's second Son was himself called mitzir or mitsur מצור and that from him, the first inhabitants of the country and indeed the country itself, came to be called *mitsraim* as his descendents.†

* Schleusner says,—“hebraice vocatur mitsraim, a filio Chami secundo, qui ægyptiacæ gentis Conditor fuisse creditur.” Egypt is called mitsraim in the Hebrew, from the 2d son of Ham, who is supposed to have been the *Founder* of the Egyptian Nation.

† Dr. Robinson, in his Theological Dictionary, observes, that “the Arabians, and other Oriental nations, still call it *Misr*. It is also called the land of Misr, in the singular, in the opinion of some of the most learned commentators, in the following passages—2 Kings 19, 24; Isaiah 19, 6.; 37, 25.; Micah 7, 22, In these places, however, I find it written, not *misr*, but *mitsur*, מצור the singular of mitsraim, מצריים. Bishop Lowth renders it *Egypt* in Isaiah xix. 6. “In every other place”, adds Dr. Robinson, “it is written mizraim (or mitsraim), in the plural. Elsewhere, indeed, under the article Egypt, the doctor represents it as of “the dual number”; that is, he means, if we respect the points. But, he proceeds, “this plural arose from the division of the country into north and south, or east and west; which division appears to be of the earliest antiquity”. But how will this account for the name of mitsraim being originally given to the second son of Ham, by whom Egypt was afterwards peopled. It first appears in Scripture as the name of this person, Ham's

The second term of the same description is *shemim*, the Hebrew word for the Heavens. According to the points, it is of the dual* number, which of itself refutes the assertion of Mr. Bellamy. But, uncumbered with the points, it is plainly a plural noun, and to produce the passages from the old Testament, in which it is regularly connected with plural parts of speech, would require a volume. In agreement with it, the new Testament has its *ouranoi* or the Heavens. And, as Schleusner remarks, the Jews in our Lord's day, certainly held for *three* Heavens, the aerial, the sidereal or starry, and the third Heaven. Nor is it to be denied, that St. Paul makes mention of this *tritos ouranos*, or third Heaven; and a third supposes two others. These are the lower and the upper firmament, beyond which is the highest Heaven, Paradise itself, the true Eden or pleasure garden of the Lord, wherein reside the spirits of the just made perfect, the innumerable company of Angels, and Christ and God. It has been shewn before, that *shemim* is used by Daniel, for the Heavenlies themselves, Father, Son, and Holy Spirit; and that the Jews speak of "the three Heavens" in much the same way. Now, in the new Testament, the king-

second son; and from him, as the acknowledged founder of the Egyptian nation, the people and the country came to be called by the same name. It does not therefore appear that any after division of the land could have any thing to do in the origin of it.

* Formam habet dualem, quasi a *mayim* ab aquis, quæ duplices, superiores et inferiores. Buxtorf.

dom of *the Heavens* is sometimes put for the kingdom of *God*, which admirably corresponds with Daniel's expression, "the Heavens do *rule*." And, I do not deny, says Schleusner,* that the plural number is had recourse to, because it is best adapted to the nature of *God*, &c.

Penim is another of the plurals objected to by Mr. Bellamy. But, as Rabbi Crooll observes in answer, "it is a regular plural masculine," although, from its having no singular, it is often employed in a singular sense. Buxtorf, Frey, Parkhurst, and others, consider it a plural noun. It is the original word in the Hebrew for the four *faces* of the cherubic figures; and it is not unlikely that the term was first employed in reference to these, which were the earliest representation of the Deity vouchsafed to man. Mr. Bellamy acknowledges, that, when Cain is said to have gone out "from the *presence* of the Lord" (*peni* Jehovah,) from before the *faces* of Jehovah, it is evident, that this signified the place, where *the cherubim*, and flaming sword (or emblematical sacred fire), were situated. Hence then an obvious reason for *penim*, in the plural, being used for the presence of the Lord; it signified the cherubic aspects or faces or persons, which were the sacred symbols of *the Alehim* in Jeho-

* Atque hæc maxima causa mihi quidem esse videtur, cur *cælum* in N. T. libris, non solum *ouranos*, sed etiam *ouranoi* dicatur, *quamquam non nego*, numerum pluralem etiam ideo adhibitum fuisse, cum quia ab Hebræis nomine ejusdem numeri *shemim* signatum legitur, tum quoniam iste numerus naturæ Dei, et præstantiæ reliquorum ejus incolarum et habitatorum aptior et convenientior videbatur".

vah, and of the intended incarnation of the Son as the Lion of the tribe of Judah. And therefore whenever the true worshippers, from Adam even up to the termination of the Mosaic temple service, bethought themselves of God, and sought his presence, their minds habitually turned to that all-gracious being who had promised to inhabit the cherubim, and there to meet, and from thence to commune with his seeking people. Thus Asaph in the Psalms (lxxx. 1, 3.) "Thou that dwellest between the cherubim, shine forth; turn us again, O Alehim! and cause thy faces to shine; and we shall be saved". Here the several plural expressions in this delightful scripture, of the *Alehim*, of the *cherubim* inhabited by them, and of the *penim*, or personal aspects of the Alehim*, tend to reflect light one upon another, and to confirm our minds in the idea of a real pluri-personality in Jehovah, in reference to the unity of whose nature and essence, the singular pronouns, thou and thy, are introduced. And perhaps I might here observe, that throughout the eightieth Psalm, as well as elsewhere, the title Alehim is put in apposition with *Sabaoth*, and is therefore writ-

* A cogent reason for believing the Cherubim to be representatives of the persons of the Alehim in Jehovah, and not of those of either men or angels, may be gathered from this very striking circumstance, that in the 91st. Psalm, their shadow, their wings, and their feathers, are made to refer to the protection which God vouchsafes to his people, and to their security under the shelter of his providential care—"He that dwelleth in the secret place of Elion (where the Cherubim were fixed,) shall abide under the shadow of Shadai. He shall cover thee with his feathers, and, under his wings shalt thou trust," or repose in confidence.

ten, not in the contracted, but in the absolute form Alehim Sabaoth, and not *alehi*, as if it was to be rendered "the Alehim the Hosts," or defenders. "O Jehovah Alehim Sabaoth! how long wilt thou be angry against the prayer of thy people? Turn us again, O Jehovah Alehim Sabaoth! cause thy faces to shine, and we shall be saved" (Psalm lxxx. 4, 19.) And truly, if *Jehovah* be called "a man of war" by Moses, we need not wonder at *the Alehim* being called Sabaoth, our *hosts* or defenders, since we have no others to fight for us in every battle. And, what is not to be omitted, both St. Paul and St. James have preserved this term as a divine name, the only one, strictly hebrew, that occurs in the new Testament. They have put it in apposition with *Kurios*, "Kurios Sabaoth" (Romans 9, 29 : James 5, 4.) as the Greek rendering for Jehovah Sabaoth. And there is nothing to be objected to this expression, any more than to that of Jehovah Alehim; for in either case, the singular Jehovah denotes the essence, and the plurals, Alehim and Sabaoth, denote the persons. The seventy have, in several instances, placed it in apposition with *Kurios*: but at other times they have adopted a genitive plural, such as *δυναμεων* and *στρατειων*, the God of forces, hosts, or armies. Now the Apostles rejected these interpretations, and have adhered to the original term, introducing it into the greek untranslated.* Parkhurst, in allusion to this

* Schleusner says, "Sabaoth, ab Hieronymo et Origine, annumeratur nominibus divinis—Sabaoth is by Origin and Hieronymus, reckoned in amongst the names of the Deity."

remarkable circumstance, takes occasion to enquire; under the word זָבָא *zaba* in his Hebrew Lexicon, “*why* is Alehim put in the absolute form, before Sabaoth; Is it not, in order to point out the Alehim themselves, as the hosts, defenders, and champions, of their own people?”

The remaining plural to be noticed is that of *teraphim*. It is plural in its termination, and according to the points. It is translated ἱδωλα *eidoola* or images, by the seventy, which interpretation is adopted in our English version. And Buxtorf renders it by *idola*, and *imagines*, idolatrous images; and says they are called *dii*, Gods, that is, *penates* or a sort of family or household Alehim. Mr. Bellamy acknowledges that they are similar to the Cherubim; and he derives the word from רַפָּה *raphah*, as comprehending also the root רָפָא *rapha*, to heal, make whole, &c. and so the *teraphim* may mean the restorers, healers, &c. The term does not necessarily intend several distinct images, but may mean a single image of a plural form, a single *figure*, with the four cherubic *faces* carved upon it. “I believe they were Cherubim,” says Cocceius; that is, of an inferior kind, for the family at home, as the originals were stationary in the tabernacle or temple. They are called *Alehim* in Genesis (xxxi, 19, 30.) “Rachel had stolen *the teraphim* that were her father’s;” and Laban says, “wherefore hast thou stolen *my Alehim*?” So that these no doubt were representative images, like the cherubic figures at Eden, and in all the tabernacles or *beth-alehims* erected by the Patriarchs during the

earlier ages of the Church; and they were used in private, for symbols of the divine Majesty, serving for a sort of penates or household Alehim. Hence in the Judges (18,) when Micah is despoiled of his teraphim, he exclaims, as Laban did, “ye have taken away *my Alehim which I have made!*” This was an Israelite, and one who knew and worshipped Jehovah, as appears from the whole of the preceding chapter. He had a “Beth-alehim,” that is, a house dedicated to the worship of the Alehim of Israel; in which, in humble imitation of the tabernacle, and its Cherubim of glory, he had placed his teraphim, and which he calls expressly “*my Alehim which I made.*” He worshipped the true God after an improper manner, verging, it should seem, towards idolatry. And this had become pretty general in Israel; since, as we find in the course of Micah’s story, the children of *Dan* were well acquainted with the prevailing use of the teraphim: for they say to Micah’s Levite, whom he kept in his house for a priest of God, “ask counsel, we pray thee, of the Alehim.” They meant, through the medium of the teraphim, as imitations of the Cherubim; and the priest gives them an answer of peace in the name of *Jehovah*, and not in the name of any idol of the heathen. Nothing is more common, than for any likeness, image, or other representation of a thing or person, to obtain by degrees the name of the thing or person represented; thus the teraphim came to be called the Alehim. And although there was a species of idolatry in it, for they seemed to pay more respect to the visible signs, than to the invisible Alehim in the

Holy of Holies above, yet there was truth at the bottom; as, in the instance of the Romish Church; their shadowy cross and Christ which they fabricate for themselves, bespeak at least the acquaintance that they have with those blessed originals, from which they take their superfluous copy. We even meet with the teraphim in the house of David, brought thither perhaps by his wife Michal, the daughter of Saul; as Jacob, we find, got possession, with his wife Rachel, of the teraphim or representative Alehim of Laban. Now the teraphim in David's house (1. Samuel, xix.) is spoken of as a single image. But this, so far from disproving the plural form and meaning of the word, only serves to shew us, that it was truly applicable to every separate figure or image of the kind, in consequence of its four several penim or faces, as representative of the Alehim of Israel, and the doctrine of the Incarnation of the second person in the godhead. If Jehovah is our *rapha*, as in Exodus (xv, 26.) where he calls himself "Jehovah rapha," or the Lord that healeth, then the Alehim may be called our *raphaim* or physicians, as this word is rendered in the book of Genesis (l, 1.) And this is confessedly the sense of te-raphim, the restorers or healers. We know that a single *face* in the cherubic figure, is in Ezekiel (x. 14.) called a *cherub*; and therefore, each *figure*, having four of these penim or faces, might truly have the plural name of *Cherubim*. Elsewhere in Ezekiel's writings (xli, 18.) *two* faces out of the four, are called a cherub, those namely of *the lion and the man*, because they pre-figured the son in an incarnate state as

our Immanuel. But if the son, represented as incarnate, is called a cherub, then the father and the spirit, under the emblems of the Ox and the Eagle, are each of them, a cherub also. For what is a che-rub כְּרוּב but a *likeness* of a *majestic one*? And if the connected faces of the lion and the man, are said to be a che-rub, or a resemblance of the majestic son in his complex character as incarnate, then the whole figure, comprehending the other two resemblances of the father and the spirit, may with propriety be called the che-rubim כְּרוּבִים or symbolical likeness of *the majestic ones*. Now what is an explanation of the Cherubim, serves to explain the teraphim; for, Mr. Bellamy being judge, they are “similar to the Cherubim,” and both of them confirm the plurality of Alehim.

This Doctrine then, which is so vehemently opposed in the present day, of a pluri-personality in the Deity, remains “secure,” if I may so express it, “in its own existence.” It was as much derided by the incredulous amongst men under the ancient dispensations, as it has been since, and is now, by reasoning christians. Hence David remarks,—that “the fool,” that is, one who professes himself to be wise naturally, like our *rational* christians,—“the fool hath said in his heart (*ain Alehim*), there are no Alehim. Jehovah looked down from Heaven, upon the children of Adam, to see if there were any of them intelligent,* seeking the Alehim”. And the declaration is,—“they are all

* Psalm 14. Bishop Horsley renders it, “Jehovah looked down from heaven upon the sons of men, to see if any one were growing wise, *seeking the Elohim*.” see his translation, vol. 1. page 31

gone aside." But "the Alehim are still in the generation of the righteous." In another psalm he sketches a similar picture of the general apostacy of the Sons of men—"there are no Alehim," is the cry of infidelity: "the Alehim looked down from Heaven, to see if there were any that did understand, that did seek the Alehim". But alas,—“every one of them is *gone back*; they have not called upon the Alehim" (Psalm 53.) This was esteemed perhaps, what Mr. Baring and Mr. Bellamy now call it, a making of three *Gods*; and it might have been ridiculed, in some such language as the former of those Gentlemen is fond of using in the Pulpit—"a little prayer to the Father, a little prayer to the Son, and a little prayer to the Holy Spirit." But in the midst of surrounding infidelity,—“as for *me*," says David, "I will call upon the Alehim; and Jehovah shall hear me" (Psalm 55, 16.). And again,—“I, like a green Olive-tree in (*beth Alehim*) the House of the Alehim, I trust in the mercy of the Alehim for ever and ever" (Psalm 52, 8.).

I shall conclude, with a few brief observations on some other parts of Mr. Cowan's Sermon.

Mr. C—— hints at "the intolerant persecution, which many of the religious world exhibit against Mr. Baring, some from not understanding, others from hating, his Doctrine." Persecution is of course intolerant in its very nature, but all intolerance is not persecution. A man is not therefore a persecutor, merely because he does not tolerate, or countenance, the false doctrines afloat in the world. If the soldier of Christ is bound to contend earnestly for the faith, he cannot

but *agonize* (as the Greek word is), or strain every nerve, to oppose the progress of error. For *him* to tolerate error, is sin,—it makes him a traitor to God and truth. “I have a few things *against* thee,” says the Son of God, “because thou hast them that hold the doctrine of Balaam,” and “that hold the doctrine of the Nicolaitanes, which thing *I hate*.” Again, “I know thy works, love, service, faith, patience &c; yet “notwithstanding” all this, “I have a few things *against* thee, *because thou sufferest* (or toleratest) that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants.” I am therefore free to acknowledge my part in the intolerance complained of in reference to Mr. Baring’s doctrine,—which, if it is not *Arianism* (and Mr. Cowan positively declares that it is not), is at any rate near akin to it, that is, unitarian sabellianism. And even Dr. Carpenter avows, that “he considers the sabellian scheme, as unitarianism (he means socinianism) under a different name, and using a different language.”* And who can doubt the similarity, at least in some essential points, when we find Dr. Carpenter recommending to his readers the identical tract of John Marsom, which Mr. Baring esteems so highly? In reference to the baptismal form in Matthew (28, 19.), the Doctor observes,—“those who wish to see its connection with the doctrine of the personality of the Holy Spirit, may consult a *valuable little tract*, entitled, the impersonality of the Holy

* See his “Unitarianism (that is, Socinianism,) the doctrine of the gospel.” 2nd. ed. p. 19, and 142.

Spirit proved, by John Marsom."* As to not understanding Mr. Baring's doctrine, I have heard for myself in two long interviews with him at North-brook,

* Opposed to the opinion of Messrs Marsom, and Carpenter, is that of the learned Schleusner, in reference to Matthew 28, 19. as quoted in a note at page 87 of this work. "In the very names (says Bishop Horne,) of *father and son*, a near relation, alliance, and unity, between two of the persons, is intimated; and in reason we must infer something of a similar kind for the third, so closely joined with them. It is not said, "in the name of God and his two faithful servants;" nor, "of God and Christ and the holy Ghost;" which might have suggested a thought, that one only of the three was God; but it is in the name of *the father* and of *the son*, a style perfectly equal and familiar, without any note of distinction, more than that of a personal relation, carrying with it the idea of a sameness of nature. As, among men, every father and son are of the same human nature with each other. From the very wording of the form of Baptism, therefore, most reasonably might it be presumed, that the two first persons named were equally divine; and the inference from thence would fairly, and indeed unavoidably, reach to the third, to make all suitable and consistent, besides that the terms *holy* and *spirit* evidently point the same way.

"But it is yet further to be considered by us, and a consideration it is of very great weight indeed upon the subject, that a new religion was to be introduced with this solemn form of words; and among whom was it to be introduced? among gentiles, or heathen nations. These were to be taught to turn from their vanities to the living God; to renounce their idols and false Gods, and so to be baptized in the name of *the father* and of *the son* and of *the holy ghost*. Now, what must occur to them, upon this occasion, but that, instead of all their deities, to whom they had before bowed down, they were in future to serve, worship, and adore, father, son, and holy ghost, as the only true and living God? From the solemn proclamation of these three persons, in opposition to all other gods, what could they conclude, but that these three possessed in reality *that divinity* which was falsely presumed with respect to the gods of the nations, and that they had a natural right to all that homage and service

—have corresponded with some of his followers expressly on the subject of his opinions,—have conversed much with those who regularly attend his place of worship,—and have read some sermons of his, taken down, as preached, by a Lady of his views and acquaintance. I may be allowed to say, then, that I understand it, as far as such a system is intelligible; and in so far as I conceive it to be deeply and dangerously erroneous, I cannot but declare that I cordially hate it. “I have somewhat *against* thee,” says the son of God to the Church of Ephesus, “because thou hast

which men should pay to a divine Being? We may add, that the circumstance of *the* form running in *the name*, and *not names*, but in the singular number, in the *name* of the father and of the son and of the holy ghost, might. and did, in the strongest manner intimate, that the authority of all the three was the same, their power equal, their persons undivided (though distinct,) and their glory one.

“The last consideration under this head shall be, that nothing can appear more unreasonable, or unnatural, than to suppose that *God*, and *two creatures*, are here joined together in so solemn a rite of admission into a new religion, into the service of the living God, in direct opposition to all creature-worship. For no rational account can be given, why the son and holy ghost should be thus closely and equally joined with *the father*, in an act so public, and of so high importance to the salvation of all men, unless it be, that all men are required to believe in, to worship, and to serve *them* also, as well as the father; neither can it be reasonably imagined, that they are recommended to us in any such capacity, as persons to be believed in, served, and adored, if they be creatures only, much less, if Christ be no more than a mere man, like one of us, and the holy spirit a property, or quality only, of the father; in short, if the three, taken together, be any other than (in essence) the one living and only true God.” Vol. 5. p. 420—24.

left thy first love"; and then the Lord adds, in *commemoration* of this back lidden Church,—“but *this* thou hast, that *thou hatest* the deeds of the Nicolaitanes, which *I also hate!*”

Indeed Mr. Baring is the last man in the world who should complain of persecution and intolerance. He has crept into the pulpits of other ministers, in some instances that I myself know of, decidedly against the wishes of the Pastors, and decried the true God, “the Alehim of eternity,” and introduced a fanciful Deity of his own conceiving. Now, if Mr. Cowan himself, in his zeal for his friend, abhors the idea of the imputation of *Arianism* to him,—are not *we* justified, as zealous and conscientious Trinitarians, in attempting to stem this torrent of *Sabellianism*, which threatens to overwhelm the churches of Christ, and which we consider as not a jot *less* heretical than the system of Arius? Surely it becomes us to blow the trumpet in Zion, and to sound an alarm in the holy Mountain.

Mr. Cowan’s main attempt in his sermon, is to prove that conviction of sin in the mind of a humbled sinner, does not proceed from the influence of the holy spirit, but that it springs from the natural conscience, which we have of right and wrong, or that it is effected in us through the means of the written law. That conscience is an internal monitor, and often accuses and condemns, is not to be denied, or that the law, where it is promulged, often bears witness against us by its holy precepts, and affrights us by its penalties. But the remonstrances of conscience, and the thunder-

ing denunciations of Sinai, are not those which induce a thorough contrition of soul. The question appears to be this,—whence arises a true spiritual knowledge of the law, of self, and of sin? Whence comes, what the scriptures term, “repentance unto life?” From what source flows that “*godly* sorrow,” which is said to “work repentance,” a repentance not to be repented of, because a repentance “unto *Salvation*?” Surely, to sorrow, not as the world sorrows, whose sorrow proves abortive, or if productive of any thing, of nothing that is spiritual, nothing that is gracious,—to sorrow “after a *godly* sort,” this surely is from God. It is generated in us by “God *the spirit*,” upon the out-pourings of whose unction on us, we are said to *mourn* (Zechariah 12, 10.). But to mourn, says Mr. Cowan, for Christ,—“not for our sins”. Yes,—for *him*, as crucified for *our sins*. David mourned, not only for his own sins, but likewise for those of others, the consideration of whose enormities, as detrimental to their own welfare, and derogatory to the honour of God as the supreme legislator, caused “rivers” of tears to gush from his eyes. In any other sense, Christ would say to us, what he said to those who bewailed him in his advance to the cross,—“weep not for *me*, but weep for *yourselves*!” When Peter wept bitterly, it was given him to taste a little of the wormwood and the gall of sin, the full cup of which, his master and Lord was ordained to drink for him. If Christ is exalted a prince and a Saviour “to give repentance to Israel,” he gives this, as he gives faith, that is, by the same spirit. For when, upon his Ascension,

he received the Holy Ghost, in him he received all spiritual blessings, all requisite mercies for rebellious men, to produce in them a change of mind, and renovation of heart, and so to restore them from their apostasy, and to reduce them into a willing obedience to himself. Indeed, whatever genuine spiritual effect is wrought in the human soul, through the instrumentality of ministers, or through the means of the word of truth, is to be referred to the concourse of the spirit who is the sole efficient *agent*. "All these worketh the one and the same spirit, dividing to every man severally as he will." A Paul may plant, and an Apollos water, in vain, except He command the increase. Uninfluenced by his grace, all Israel turned to idolatry, at the foot of mount-sinai, so that the law made nothing perfect. But if he is with us as the spirit of truth to teach, then the law becomes, subordinately to him, our instructor unto Christ (Galatians 3, 24). So that we are led to perceive, that "Christ himself is the end of the law for righteousness to every one that believeth" (Romans 10, 4.). But even if the *gospel* come to us "in word only," it will not operate in power, it will not beget one ray of hope,—and how much less, then, the full assurance? It is only "the gospel preached with the holy ghost sent down from Heaven," that can prove influential upon the hearers. (1. Thessolonians 1, 4, 5: 1. Peter, 1, 12.). It is expressly the ministration of the spirit. He is the great teacher in the school of Christ—"he shall teach you *all things*." And therefore, without him, although you may be ever learning, you shall learn nothing to

any good purpose,—you shall never be able to come to a true vital experimental saving knowledge of *the truth*. Hence the word of God is most significantly styled the sword of the spirit; not this or that *part* of the word of God, but *the whole*, and *all its parts*! It was fabricated by him; it is sharpened and furbished by him; and it is he who gives it all its point, edge, and force. He also wields it, and all its execution is from him. Paul was alive once, as he thought; but when the Commandment came in the power of the spirit, then sin revived, he had a clear apprehension of it, and he died. But he who kills, makes alive,—he who wounds makes whole. He is the spirit of life. He only probes the heart, that he may heal it. And if he cause grief, he does not willingly afflict, but would cure us of the hurt which sin has inflicted on us—he quickly pours in the Balm, the Wine, and the Oil, and having mollified it as with Ointment, he binds up the broken in heart, and gives them beauty for ashes, the Oil of joy for mourning, and the garment of praise for the spirit of heaviness. Thus David looks to him for comfort, from whom his smart proceeded—“make me to hear joy and gladness, that the bones *which thou hast broken* may rejoice.” And indeed, if the *son* of God, who is emphatically the consolation of Israel,—if he declares, “as many as I love, I rebuke and chasten;” and if the *father*, who is denominated a father of mercies and a God of all comfort, is represented as scourging every child of his adoption; why may not the spirit of truth, although the comforter, with perfect consistency induce a godly

sorrow for sin, in order to his preparing us for the cordial reception of the gospel? But the language of David is express,—“the sacrifices of the Alehim are a broken spirit; a broken and a contrite heart, O Alehim! thou wilt not despise.” Now if a broken spirit, and a contrite heart, are the sacrifices which God is pleased with,—if he dwells with him that is of a contrite and humble spirit, and says,—“to *this* man will I look, even to him that is poor, and of a contrite spirit and trembleth at my word,”—it must be a sad, yea an infernal delusion, to attribute every thing of this kind, as some now do, to the Devil. “Come and let us return to Jehovah,” says the Church of old, “for *he* hath torn, and he will heal us,—*he* hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up; and we shall live in his sight. *Then* shall we *know*,—we follow *on* to know Jehovah; his going forth is prepared as the morning: and he shall come unto us as the rain, as the latter and former rain unto the earth.”*

Mr. Cowan asserts, that “the spirit does not glorify himself as the agent, but he glorifies Christ.” Nor did Christ glorify himself, or bear witness of himself. “I seek not my own glory”, said he; and “if I bear witness of myself, my witness is not true.” *He* bore witness of the Father, and of the spirit,—and *they* gave testimony to the Son; the father, by an audible view,—and the spirit, in his visible descent like a Dove. The Son refers all his miracles, one

* Psalm 51, and Hosea 6. Isaiah 57. 15—19, and 66, 2. Hebrews 12, 5—11. Revelations 3, 19, and John 16, 7—15.

while to the father, and another while to the spirit,—whom *he* glorifies as *the agent*, although poor erring mortals refuse to do so. And knowing that there would be grievous departures from the faith in this particular, he very awfully declares that he who shall *speak against* the Holy Spirit, denying his agency, or his person, and attributing his works and operations to some foreign influence, “hath never forgiveness, but is in danger of eternal damnation.”* Nor is it peculiar to the Son to be entitled the Lord of *glory*; since the first subsistence in Jehovah is denominated the father of glory, and the third subsistence is called the spirit of glory. These are “the God of glory”; or, what the Hebrew expresses by, “the Alehim of glory.” It is therefore unscriptural, and it is perfectly irrational, to lose sight of these divine personages in Deity, and to make all glory centre in a created nature. It is the express end of all the dispensations of Heaven, “that *God* in all things may be glorified, *through Jesus Christ*,”—that is to say, the divinity through the manhood. The manhood is the consecrated *medium*, of glory to God in the highest, and of communications of grace and goodwill to the children of Abraham. But neither in the one case, nor in the other, is it the *origin*, or the *end*. But Mr. Cowan will contend, that the deity which is to be ultimately all in all, is “Jehovah in the abstract,” and “not as Father and Son and Spirit.” He adduces no proof, nor is it possible he should, because Father and Son and Spirit are Jehovah, and therefore *one*, as

* Matthew 12, 31, 32. Mark 3, 29. and Luke 12, 10.

St. John avers,—*en to theion*, one divinity. For the scriptures pronounce unequivocally, that Jehovah is “*the Alehim*” (ha-alehim),—and at the same time, that the Alehim of eternity are, essentially considered, “*Jehovah bora*,” or the supreme Lord the creator. And therefore, considered in their personal distinctions, the Alehim (ha-alehim), are represented in the plural, as *boraim* the *creators*. These have been demonstrated to be our *bonim* or restorers, and our *ashim* or makers; and these are they who said, *we* will make (or create) man, in *our* image, *our* likeness. And since, to cause to be, is to be Jehovah,—and whatever is Jehovah, or the cause of being, is necessarily eternal, a parte ante; therefore these co-operating agents in the affairs of the universe, are represented as אלהים קדם “the Alehim of antiquity,” the true ancients of days, or אלהים עולם “the Alehim of eternity.” Consequently, as they never began to be, so they can never cease to exist. It is indeed consistent in Mr. Cowan to make *his* Trinity evanescent, because it is a Trinity of his own devising; he has passed sentence upon his own signment, and doomed it to the fate it deserves —“the *characters* of Father, Son, and Spirit (he says) will *cease*.” Had he known them as persons, as associated agents in giving being to the existing “worlds,” he would not have talked of their *ceasing*, because he would have acknowledged them to be in essence “one *Jehovah*.” And to evince, in a word, that no being, who is not naturally and essentially Jehovah, had any part in Creation,—but yet, that *the Alehim* created, and also, that all *other* Alehim, or pretenders to divi-

nity, than such as did really create, shall eventually perish,—to evince the truth of these particulars, it will be only necessary to submit to the reader the following quotations. “Thus saith Jehovah, thy Goel, even he that formed thee from the Womb,—I am Jehovah, that *maketh all things* (*ashah*), that stretcheth forth the Heavens alone, that spreadeth abroad the earth *by myself*,” This plainly excludes from any participation in Creation every Being but Jehovah. But it is not intended to exclude *the Alehim*, because they are *Jehovah ashah* in point of oneness of nature and essence, and are, as distinct personal agents in the same Godhead, Jehovah our *ashim* or makers. “For thus saith Jehovah, who created the Heavens, he, *the Alehim*, that formed the earth and made it, I Jehovah, and none else.” Thus the Jehovahship, or essential Lordship of the true Alehim, is secured, and likewise indeed their creatorship, “and, *none else*, saith Jehovah;” but, “*by myself*, and *alone*.” As for all others, whether conceived of old, or such modern Alehim as the ancients knew not, *new ones* (*hadashim*), newly come up, as Moses expresses it,—“thus* shall ye say unto them; the Alehim, that have not made the Heavens and the Earth, *they* shall perish from the Earth, and from under these Heavens. But *Jehovah* is the *true Alehim*; he is the Alehim the *living ones*, and the king of eternity.”

I now conclude, having sufficiently demonstrated the main point, namely, that we worship Jehovah,

* Isaiah 44, 24: 45, 18; Deuteronomy 32, 17; Jeremiah 10, 10, 11; Ephesians 2, 18.

when we pay our adorations to Father and Son and Holy Spirit, inasmuch as these sacred personages are the *Alehim* of eternity; and of this divine triad, or glorious *Shelishah*, the Son as incarnate is the constituted medium of approach to the Father, and the spirit is our guide—"for *through* him we have access, *by* one spirit, *unto* the Father." Thus the doctrine of the old Testament coincides with that of the new, and the Jewish theology with that of christians; both of them concur. like kindred rays from the same source of light, to direct us to the worship of "the **Alehim* of truth" (*Alehi amen*), in the name of the "*three*, that bear witness in Heaven, the Father, the Word (or Son,) and the Holy Spirit, and," as John subjoins, "these three are one."†

* Isaiah 65, 16.

† 1 John, 5, 7. The authenticity of this passage has been questioned by some in modern times, although in the early ages of the church it was never doubted to be genuine. The early fathers constantly represent the *three* as *one*, which is evidently in allusion to this passage of the Apostle. Tertullian of the 2nd. century, and Cyprian of the 3rd. both refer to it, as they would to any other Scripture. And Jerome, who made his version of the new Testament about the year of our Lord, 384, observes, in reference to it—"In that place we read of the unity of the Trinity, the testimony of the father, the word, and the spirit; by which, principally, both the Catholic faith is confirmed, and the one substance of the divinity of father, son, and spirit, is proved." Again he says,—and as, confounding *Arius*, we say, that there is one and the same substance of the Trinity, and confess one God in three persons, so, shunning the Impiety of *Sabellius*, we distinguish the three persons, expressed by their peculiarity. The father is always the father, the son is always the son, and the holy ghost is always the holy ghost. And thus in substance they are one (*unum*), but in persons and in titles

they are distinguished." However, a doubt having being raised of late, this circumstance is caught at with extreme avidity by persons of Unitarian sentiments of every description, from the Socinian up to the Sabellian. It may therefore be in season, just to observe, that Dr. Hales, in the 2nd. edition of his Unitarian Sabellianism, has ably defended this noble Scripture; and the following brief summary is given by him, as a faithful representation of the present state of the question.

"If then we compare *the positive evidence* of the standard editions, the vulgate version, and several of the early fathers, and liturgies, both Greek and Latin, *in favour* of the disputed verse. with *the negative evidence* (the only species of evidence existing against it) of Greek manuscripts, later versions, and several Greek fathers, *against* it; and also oppose the acknowledged *silence* of all the heretics (of former ages,) to *impugn* this (*now exploded*) passage, to the alledged silence of *some* of the fathers to *adduce* it; we seem *fully warranted* to conclude, that the testimony *for*, greatly outweighs the testimony *against*, the disputed verse."

ALPHABETICAL LIST

OF THE

HEBREW TITLES

OF

DEITY,

NOTICED IN THE FOREGOING PAGES.

ALPHABETICAL LIST

OF THE

HEBREW TITLES, &c.

1. אביר *Abir*, the potent one, the potentate of Israel. "Thus saith the Adon, Jehovah Sabaoth, *the Abir* of Israel" (Isaiah 1, 24.) In this place it is rendered ο δεσποτης; by the seventy; but in Genesis (49, 24.) they translate it δυναστας. Together, these terms convey the idea of an omnipotent and sovereign governor of the universe, but in a peculiar manner of the Israel of God. Both these Greek titles are applied to the Lord Jesus Christ in the new Testament. *Despotees* is applied to him in the general Epistle of Jude, verse 4—"denying our only *sovereign* God and Lord, Jesus Christ;" or, according to Griesbach's text, "denying our only sovereign and Lord, Jesus Christ." *Dunastees* is applied to Christ by St. Paul in his 1st. Epistle to Timothy (6, 15.); where the Apostle entitles him, in reference to his superior nature as a divine person in the Godhead, "the blessed and only *potentate*, the Kings of Kings and Lord

of Lords." The latter part of this designation is predicated of the Son of God in the 19th. of the Revelation by John (verse 11,—16.) "his name is called the word of God; and he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." And indeed in other places he is styled "the Prince of the Kings of the earth," and the "Lord of all," and "*over all God* blessed for ever." Now his being *God* is the reason of the Apostle's annexing to his title of only potentate, the following sublime description of his ineffable divinity,—“who only hath Immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see.” We only see the Son as he is incarnate, or manifested in the flesh; just as men “saw the *Spirit*,” when he descended in the assumed appearance of a dove. But in respect of their divine nature or Godhead, we can no more see the Son, or the Spirit, than we can see the *Father*. “For no man hath seen *God* at any time”; that is to say, his essence or substance, which is absolutely invisible, and even incomprehensible to every creature, insomuch that the mind’s eye, as well as the corporeal organ, loses, in this particular, its power of vision, and angels and men are alike incapable of a positive perception of him. And hence arises an argument in favour of the proper divine Sonship of the Messiah, since, if *no man hath seen or can see God* at any time, then the only begotten *Son* who is in the bosom of the Father, is not a man, as Mr. Bevan makes him, telling us that “it is the man who is the Son.” For Christ expressly declares,—“not

that any Being (*ἵσ*) hath seen the Father, *save he who is of God, he hath seen the Father.*" John 6, 46.

And the reader will recollect, that throughout the new Testament *the Son* is frequently opposed to *men*, according to the following examples, "God who spake in time past by *the prophets*, hath in these last days spoken by *the Son.*" Hebrew 1, 1.

"The law maketh *men* High Priests who have infirmity," and which Christ also had as man, and even died as they did, "but the word of the oath maketh *the Son*, who is consecrated for ever more." Hebrew 7, 28.

He is also distinguished from the Angels as the Son; "for unto *which* of the Angels said he at any time, Thou art *my Son*? But unto *the Son* he saith, thy throne, O God! is for ever and ever. And again; when he bringeth in *the first begotten* into the world, he saith, and let all the Angels of God *worship* him." Hebrew

1, 2, 14. And because it was the person of the Son, and not immediately the person of the Father, that became incarnate, therefore it is not said that he who sees *the Father* sees the Son, but that he who sees *the Son* sees also the Father *in him*. For *he* is the incarnated person, and in him therefore *God* is manifested in the flesh; because he being no creature, but an increate essential mode of subsistence in the Deity, is the *εἰκων* or very *image* of the invisible Jehovah, *εὐμορφία* in the genuine *form* of God, and the *Καρχήνη τοῦ ἀποσπασθέντος αὐτοῦ*, *exact delineation* of substantial divinity.

2. אבירים *Abirim*, the potent ones or potentates. It is the plural form of the preceding title, and it designates the *Alehim* or personal subsistences in

Jehovah, the Father, Son and Holy Spirit. For this should seem to be the only possible sense which can be assigned to the expression in the 78th. Psalm (21, 25.) "Jehovah heard and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel, because they believed not in *the Alehim* and trusted not in his salvation, though he had commanded the clouds from above, and opened the doors of Heaven, and had rained down Manna upon them to eat, and had given them of the Corn of the Heavens, man did eat the bread of *the Abirim*;" that is to say, of those potent ones, the Alehim, who are mentioned in the context as having provided the miraculous supply of Manna, in order to assert their own omnipotence as being essentially Jehovah, and to reprove by such a wonder the infidel murmurings of the people; for "they tempted *Al* in their heart, yea they spoke against *the Alehim*."

"It would be an affront to the reader's understanding," observes Mr. Parkhurst, "to go about to persuade him that *Angels* do not eat Manna, any more than any thing else. But that the Phenicians or Canaanites worshipped their *material* Alehim, the *Heavens*, under this name or attribute of the true Abirim or potentates, is highly probable from the plain remains of a Phenician Temple at *Abiry* in Wiltshire, which still retains the name. For an accurate and ingenious account of which, see the Reverend Mr. Cooke's enquiry into the patriarchal and druidical Religion, Temples, &c." That learned gentleman's supposition is, that this Temple was erected to Jehovah,

the ever blessed Trinity, the true Abirim of Heaven; but Mr. Parkhurst rather inclines to the opinion, that it was dedicated to the material Trinity of the Heavens (the Hutchinsonian fire, light, and air,) which the idolatrous Phenicians worshipped.

3. אָדִיר *Adir*, the illustrious one, he who excels in the splendor of majesty. Moses, in Exodus (15, 6. 11.) celebrates Jehovah as *illustrious* in power and in holiness, in reference to his glorious triumph over the enemies of his people, when he avenged himself upon the proud Egyptian host, and delivered Israel from their rage. “Thy right hand, O Jehovah! is become *illustrious* in power; thy right hand, O Jehovah! hath dashed in pieces the enemy, and in the greatness of thine excellency thou hast overthrown them that rose up against thee. Who is like unto thee, O Jehovah! among the mighty ones? who is like thee, *illustrious* in holiness, fearful in praises, doing wonders?” Trommius renders *Adir* by θαυμαστός, mirabilis, &c. See his index, Heb. et Chald.

4. אֱדִירִים *Adirim* is the plural form of the above, and is used as an epithet to Alehim. “The Alehim is come into the camp,” cried the panic-struck Philistines; “who shall deliver us out of the hand of *these illustrious* Alehim? These are the Alehim who smote the Egyptians in the wilderness!” 1 Samuel 4, 7, 8. And David, in allusion to the same transaction, speaks of the Alehim in the plural number, at the same time that he declares that there are no Alehim but *Jehovah*. “Thou art great, O Jehovah Alehim! for there is none like thee, *neither are there any Alehim besides*

thee. And what one nation in the earth is like thy people, like Israel, whom *the Alehim they went* הלכו to redeem for a people to himself, whom thou redeemedst to thee from Egypt, the nations, and *their Alehim?*" 2 Samuel 7, 22 23. Bishop Horsley notices this title in his translation of the book of Psalms, "*adirim*, or the glorious ones, I should understand here as a title of *the Alehim*, the persons of the Godhead." The Bishop is commenting upon Psalm 42, 4, which he renders as follows, "that I am to pass over to the Tabernacle of *the glorious ones*, to the house of *God*," that is, *of the Alehim*. Vol. 1. p. 256.

5. אדון *Adon*, the sustaining, supporting, and governing Lord, who is at once the base, the pillar, and chief corner stone of Zion, and her regent Prince.

6. אדני *Adonai* is from the same root as the above, and conveys the same idea.

7. אדונים *Adonim* is the plural form of the preceding titles, and it signifies the governing ones, &c. or what Daniel expresses by שליטין *shelitin*, the rulers; "thy Kingdom shall be sure unto thee (said he to the King of Babylon), after that thou shalt have known that *the Heavenlies* שמים are the *rulers*." Daniel 4, 26. These then are the Father, Son, and Holy Spirit. And hence in Malachi (1, 6.), we meet with this enquiry,—“If I be *adonim*, where is my fear, saith Jehovah Sabaoth?” And Israel, confessing their sin, are represented by Isaiah (26, 13.), as saying,—“O Jehovah our Alehim! *adonim* *besides thee* have had dominion over us; but thee only, and thy name hence-

forth will we celebrate." Nor was this other than a sensible resolution; "for," as Moses said to the people, "Jehovah, *your Alehim*, is the Alehim of Alehim, and the Adonim of Adonim," Deuteronomy 10, 17.

אהיה *Ahejah*, I will be, or he who is to come; the future or expected Jah. "I will be that ahejah," said God to Moses. And he said, "thus shalt thou say unto the children of Israel, Ahejah hath sent me unto you." Exodus 3, 14. The sense of this title is preserved in the New Testament in the expression *ο ερχομενος* *o erkomenos*, he who cometh, he who is to come, or rather, he who *is a coming*. "For yet a little while (says the Apostle), and he that shall come," *o erkomenos*, he who is a coming, "will come, and will not tarry". Hebrews 10, 37. This refers to the final advent of our incarnate Jah, the Son of God invested with the human form. There is a severe reproof in the 50th Psalm against those who would reduce this celestial personage to a level with themselves, asserting that *the Son* is the *manhood* only; for the 21st verse may be read thus,—“thou hast thought that *ahejah* is such an one as thyself; I will call thee to account, and I will be thy adversary to thy face. Now consider this, ye that forget *Aloah*.” See Horsley’s translation and Notes—"It is with particular propriety (observes the Bishop), that God, in a personal expostulation with his people, about their infringement of their covenant with him in its most essential parts, calls himself by *the name*, by which he was pleased to describe himself to that same people, when he first called them by his servant Moses

(Exodus 3, 14.). The passage therefore should be rendered as in my translation”.

אל *Al*, the mighty one. According to Taylor, Frey, Pasor, and Buxtorf, &c, it springs from אל *ail*, which signifies strength, might, power and fortitude, &c. But others deduce it from אל *al*, to interpose for protection, &c; and which idea indeed is not at variance with the former, since he who is our *Algebur*, or mighty God, does truly interpose and shews himself “mighty to save.”

אלים *Alim* is the plural of the foregoing, and intends the mighties or mighty ones in Jehovah, the co-agent persons in the sacred essence. For as men are sometimes called the Sons of the *Alehim* * or persons

* “Many,” says the excellent Bishop Horne, “apprehend the doctrine of the Trinity to be what is called a *speculative* doctrine only. This is a considerable mistake in judgment; and to prove that it is so, let us only ask one question,—what is the doctrine of most importance to man in his religious concerns? Undoubtedly it is that of his redemption from sin and sorrow, from death and hell, to righteousness and joy, immortality and glory. But of such redemption what account do the Scriptures give us? By whom was the gracious scheme originally concerted, and afterwards carried into execution? Was it not by the three persons of the ever blessed Trinity? It was not an after-thought, a new design, formed upon the transgression and fall of our first parents. That event was foreseen, and provision made accordingly. For upon the very best authority we are informed, that Christ was “the Lamb slain from the foundation of the world;” that is, slain in effect, in the divine purpose and counsel. It is likewise said, that “grace was given us in Christ Jesus before the world began.” The words intimate, that previous to the creation of the world, something had passed in our favour above, that the plan of our future redemption was then laid, that some agreement, some covenant, relative

in covenant, so, at other times, they appear to be styled the Sons of the *Alim*. Psalm 29, 1: 89, 6. Trommius renders *al*, and its plural *alim*, by Θεος, deus, and Θεοι dii.

אלה *Aleh*, the Deity voluntarily engaged in covenant by oath. Hence the "Holy Covenant" of God is called by Zacharias "the *Oath* which he swore." Luke 1. 72, 73. The word *aleh* sometimes means an oath; but the root whence it arises, is the verb *aleh*, which, according to Taylor, Frey, and others, signifies to swear, to adjure, to bind oneself or another by an oath. &c.

אלוה *Aloah* is from the same root as the foregoing title, and as a participle or participial noun passive, it

to it, had been entered into. Grace was given us, not in our proper persons, for as yet we were not, we had no being; but in the person of him (the Son of God,) who (being then our representative) was afterwards to become our Saviour, "in Christ Jesus." Now the plan must have been laid, the covenant entered into, by the parties who have since been graciously pleased to concern themselves in its execution. Who these are we cannot be ignorant. It was *the Son of God* who took our nature upon him, and in that nature made satisfaction, &c. for the sins of the world. It was *the Father* who accepted such satisfaction, and in consequence forgave those sins. It was *the Holy Spirit*, who came forth from the Father and the Son, by his enlightening, healing, and comforting grace to apply to the hearts of men, for all the purposes of pardon, sanctification, and salvation, the merits and benefits of that oblation, satisfaction, and atonement. Say no more, then, that the doctrine of the Trinity is a matter of curiosity and amusement only. *Our religion is founded upon it.* For what is christianity, but a manifestation of the three divine persons as engaged in the great work of man's redemption, begun, continued, and to be ended by them? See Horne's works. vol. 5, p. 430—4.

may be rendered the accursed or devoted one; meaning the second person in God, who stood up in our stead, became our surety, undertook in covenant to assume our nature and our sins, and to take the penalty of the broken law upon himself, and to endure the punishment in that very nature which had sinned. Hence Peter says that "*he his own self bare our sins in his own body (or humanity), on the tree*"; and that accordingly "*by his stripes we are healed.*" The Greek term, which in the New Testament corresponds with this Hebrew title of aloah, is ἐπικατάρατος *epikataratos*, and which is employed by St. Paul in reference to the incarnate Son of God. "*Christ hath redeemed us from the curse of the law, being made a curse (Κατάρα Katara,) for us; for it is written, cursed is (epikataratos) every one that hangeth upon a tree.*" Gal. 3, 13. Now that the aloah who originally pledged himself for our redemption from sin and eternal damnation, was not the first created human soul, according to the Sabellian dream, or any creature whatever, but the incarnate Son of the Father, Jehovah essentially in himself, and by nature God, is manifest from the following considerations. Scripture determines at once, that *no man can redeem his brother, or give to God a ransom for him, for that it is too precious; he cannot redeem him from sheol or the grave,—and how much less then from Gehenna or the Hell?* Next it is invariably declared in the Hebrew records, that our redeemer is Jehovah, and none else, and that besides Jehovah there is no Saviour. And, thirdly, in Psalm 18, at the 31st verse, it is enquired,—“for who is

aloah except *Jehovah*?" And equally strong is that in Isaiah (44, 8.),—"Is there an *Aloah* besides me? Yea there is no *Zur* (no *rock*, or sure foundation of trust and confidence), I know not any." Moses reproves Israel for their neglect of *Aloah*,—"Jeshurun waxed fat; then he forsook *Aloah his maker* (or, who made him), and lightly esteemed *the Zur* (or *rock*) of his salvation: they provoked him to jealousy with *strange ones*, *Alehim* whom they knew not, *new ones* newly come up." Deuteronomy 32, 15. This *Aloah*, who is *Jehovah* in the person of the Son, was Job's consolation in the midst of his afflictions, and his hope in the prospect of death and Judgment. "My friends scorn me; but mine eye poureth out tears unto *Aloah*. O that one might plead for a man with *Aloah*, as a man pleadeth for his neighbour! Have pity upon me, have pity upon me, O ye my friends! For the hand of *Aloah* hath touched me. Oh that my words were now written! Oh that they were inscribed in a book? That they were graven with an iron pen and lead in the rock for ever? For I know that *my redeemer* liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh *I shall see Aloah*, whom I shall see for myself, and not another." *Aloah* the redeemer was he who chastened Job,—the hand of *Aloah* is upon me; and what says the Son of God to his Churches? "These things saith the Son of God; all the Churches shall know that I am he who searcheth the reins and hearts. As many as I love, *I rebuke and chasten*." Job 16. and 19. Revelations 2, and 3.

But although the title under consideration applies with peculiar emphasis to the second subsistence in God, yet it may with evident propriety be extended to the *Alehim* generally. For the root *aleh* signifies, as Frey states it, one who has “sworn, *abjured, cursed, bound himself or another by an oath with an imprecation annexed.*” So that the divine persons, concurring in the covenant, and in the confirmation of it by a voluntary oath, are virtually under a *self imposed execration* in case of non-performance; which non-performance, since it is an impossibility from the nature of God who *cannot* lie, was not the thing in contemplation in the introduction of the oath, nor was the oath introduced to ensure performance,—but solely to inspire the souls of the *faithful* with a sort of confidence which no tempest, whether raging within or without, should be able to shake,—with a full assurance of hope, which hope might be their sheet anchor in every storm, an anchor sure and stedfast. and which would preserve them from being driven by the wind or tossed by the waves, and from making shipwreck of their faith amidst the severest assaults from the sea of troubles with which they are liable to be assailed. Hebrew 6, 13—20. And therefore, in Job 35, 10, this title is connected with the plural *ashim*, the creating persons in Jehovah; “none saith, where is Aloah, my *makers*, who giveth songs in the night?” And indeed we learn this secret from the first page of the Bible, that the personages who said, “we will *make* Man,” were “the *Alehim*” who are engaged in covenant for man’s salvation.

13. אֱלֹהִים *Alehim* is the plural form of Aleh, and it intends, as Mr. Romaine expresses it, “the three in covenant, Father, Son, and Holy Spirit, who took this name (of Alehim,) because the *covenant* was confirmed by an *oath* for the sake of the heirs of promise, that they might have two immutable things to rest their faith upon.” Vol, 3. p. 245. These are represented in the New Testament as the *three* who bear witness in Heaven,—and if *three*, say our new lights, why not three Hundred? God will answer that in due time. Be it ours to believe what the inspired Author records, that *there are three*, and no more nor less, three *witnesses* in Heaven, οἱ μαρτυροῦντες; these, as Mr. Serle observes, testify by themselves, a mode of giving oath peculiar to Jehovah, who says, “*by myself* have I sworn”; they testify concerning each other, and concerning the whole covenant and work of grace to which they are the selfsworn evidences. Horæ Solit. vol, I. p. 14. That these Alehim are Jehovah, and that Jehovah is the Alehim, the Psalmist teaches us, where he says,—“know ye, that Jehovah, he the *Alehim*, he hath made us, and not we ourselves, his people, and the Sheep of his pasture”. Ps. 100, 3.

14. בֹּנֵה *Bonah*, the builder or restorer. “Jehovah is the restorer of Zion, he gathereth together the outcasts of Israel.” Ps. 147, 2. In correspondence with the idea of the erection of an edifice implied in this, St. Peter says,—“ye also as lively (or living) *Stones*, are *built up* a spiritual *House*, a holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.” And we know *who* has

said, "I will build my Church",—I will be her *bonah* or Restorer; even the same divine person who declared, that when his adversaries should choose to demolish for a season "the Temple of his Body" or assumed humanity, *he* would raise it up again in three days,—“destroy this Temple, and in three days *I will raise it up.*” Now a human *Soul* could not assert, with respect to its corporeal frame, “I have power to lay it down, and I have power to take it again”; nor was it the person of the *Father* who said this, for the speaker distinguishes himself from him,—but it was the Son or word of God, who could, in his character of Priest, offer up his human nature a propitiatory sacrifice to God the Father, and afterwards re-assume it into an everlasting union with himself. St. Paul therefore very admirably delineates Christ—“as a son over *his own* House; whose House are *we*, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

15. בְּנֵי *Bonim*, the restorers. “For as a young man (sings Isaiah,) marrieth a Virgin, so shall *thy bonim* marry thee; and as the Bridegroom rejoiceth over the Bride, so shall *thy Alehim* rejoice over thee.” Hence it appears that as *bonah* in the singular refers to Jehovah, or God in Unity of essence, &c. so *bonim* in the plural refers to the *Alehim*, or the Trinity of co-agent persons in the divine nature. “Hallelu *Jah* (says the Psalmist;) for it is good to sing praises unto *our Alehim*, for it is pleasant, praise is comely. *Jehovah* doth build up Zion, he gathereth together the outcasts of Israel, he healeth the broken in Heart,

and bindeth up their wounds." This Doctrine has ever been derided by the infidel. "The fool hath said in his heart, *there are no Alehim*. Jehovah looked down from Heaven upon the Sons of Men, to see if any one were growing wise, *seeking the Alehim*." But alas! "the impious, in the swelling of his wrath, will not enquire; *no Alehim*, is the whole of his Philosophy!" See Bishop Horsley on Psalms 10, and 14.

16. בַּעַל *Baal*, a ruler, master, husband, or lord. Jehovah was originally the legitimate Baal of his people Israel, but they in their folly deserted him for dumb Idols. "My Covenant they brake, although I was a *Husband* unto them, saith Jehovah"; that is, a *Baal* unto them. Jeremiah 31, 32. Yet he would not utterly reject them on the score of their unfaithfulness; "for Jehovah, the Alehim of Israel, saith, that he hateth putting away." Accordingly, he exhorts them to return to their first, and only true and lawful husband; "Return, O backsliding children, saith Jehovah; for *I am married unto you*," or I am your *Baal*. Jeremiah 3, 14.

17. בַּעְלִים *Baulim*, the plural of the foregoing, in reference to the Alehim in Jehovah, who are become *ours* by covenant engagements. "For thy makers are thy *husbands* (or *baalim*), Jehovah sabaoth is his name; the *Alehim* of the whole earth shall be called." Isaiah 54, 5. "For as a young man marrieth a Virgin, so shall thy restorers *marry thee* (or become thy *baalim*;) and as the Bridegroom rejoiceth over the Bride, so shall thy *Alehim* rejoice over thee."

18. בּוֹרֵא *Bora*, the Creator, the prime causer of

all things, who only has Being in himself, and who therefore alone communicates Being to all other Existences; and in reference to whom, what we are want to call secondary causes, are, strictly speaking, no *causes* at all, but only *effects* produced by himself. The Spirit of the living Being (as in Ezekiel's vision,) primarily actuates all, however in a subordinate way one thing may be acted upon by another; as, in a Machine, wheel may operate upon wheel, and this part be determined in its motions by that,—yet still, every movement throughout the whole originates in a somewhat which imparts the first impulse, and upon which it is dependant for its continuance. And Jehovah is the *mainspring* of the vast machinery of the boundless universe,—is, as we are want to say, all in *all*, and all in every *part*; or, as the Apostle would express it, “*from him, and by him, and to (or for) him, are all things.*” Romans 11, 36. But with respect to the first *creating* of the substance of all existences out of nothing, that is, the immediate act of causing those things *to be* which before *were not*, it is of great moment that this be restricted to absolute Deity. For it is the voice of reason, as well as of revelation, that “he who built all things *is God.*” Hebrew 3, 4. If then “through faith we understand that the worlds were framed by *the logos* of God” (Hebrews 11, 3.) the *logos* of scripture cannot be the *logos* of Mr. Bevan, who tells us, that “it is not one who is God of himself, and in himself, but that Christ being *with God, is called God!*” Now upon this ground the *faithful* may affect divinity, since they are said to

dwell in God and God in them! This is a pure Socinian gloss, that the word or logos is only a *nominal God*! But further; it cannot mean a mere titular divinity, since the logos is represented as being with God, and himself God *in the character of creator of all things*. “In the beginning was the logos, and the logos was with God, and was himself God. All things were made by him, and without him was not *any thing* (*οὐδὲ ἐν not one thing*) made that was made. And the logos* was incarnated, and tabernacled amongst us, and we beheld *his* glory, the glory as of *the only begotten of the Father*,” that is, as the same writer expresses it elsewhere, *the “Son of the Father.”* John 1, 1—14: 2 John 3. That therefore which Rabbi Isaac Abarbanel remarks, in opposition to the idea entertained by some of his nation, that the *Angels*, had a share in the fabrication of the universe, is worthy of all acceptance, “the primary creation originated *solely* from the first cause, without *any instrumentality*, and not from the Angels (or any other supposed creature-creator,) who were *themselves* but a *part* of the general creation.”

* The reader will consider that the creating logos is as clearly revealed in the old Testament as in the new. In Psalm 33, 6, it is said that “by the logos of Jehovah were the heavens made;” for so it stands in the Greek of the seventy. In the Hebrew, the term for the word or logos is דַּבָּר *dabar*; and the same divine person is at other times called “the Son,” that is בָּר *bar*, as in Psalm 2, 12. Now with this agreement between the Greek and Hebrew Scriptures, in respect of the divine person of the creating *word* or *Son*, let the plain Bible Christian connect the following passages, in which he appears as one God with the Father and

19. בוראים *Boraim*, the creators; it intends the co-agent personal modes of subsistence in the Godhead "Remember thy boraim," says Solomon, or thy creators; and these are called "*the Alehim*" throughout the chapter. Of these Moses records that in the beginning "*the Alehim created*;" and lest we should fancy these Alehim to be any other than divine, as we find that many are now fond of doing, Moses says "that *Jehovah* the Alehim made the earth and the heavens." Genesis 2, 4. Eccles. 12.

20. גבה *Gebah*, the lofty one, implying the supremacy and sovereignty of Jehovah.

21. גבהים *Gebahim*, the lofty ones; Father, Son, and Spirit, who preside over Judges, and are the superiors of rulers and kings; the true שפטים *shop-hetim* or judges (Psalm 58, 11,) at whose tribunal all the lofty ones of the earth will finally be summoned, and to whose judgment, from which there lies no appeal, they must submit, and acquiesce in their decisions. Therefore *human* judges are sometimes called Alehim, as Moses was, not to induce them to think themselves "as the Alehim," according to Satan's suggestion to our first parents, but to remind them of their only acting in the name, by the authority, and as the representatives, of the Alehim of eternity, the true שליטין שמים *shelitin shemia* or ruling heavenlies (Daniel 4, 23.). Hence Moses says, "the people

the Holy Spirit, "Go teach and baptize in the name of the Father and of the Son, and of the Holy Spirit;"---"There are *three* who bear witness in Heaven, the Father, *the Word*, and the Holy Spirit; and *these three* are one." Matthew 28, 19. 1 John 5, 7.

come to *me*, to enquire of *the Alehim*; and I (as their delegate,) *judge* between one and another, and I do make them know the *statutes of the Alehim*." Exodus 18, 15, 16. Accordingly, Solomon would have the people, if oppressed at any time by unrighteous Magistrates, to look beyond the representative rulers or judges, to the Gebahim in heaven, who were their superiors, and could easily avenge their cause. "Fear thou *the Alehim*. If thou seest the oppression of the poor, and violent perverting of judgment in a province (namely, by the mal-administration of the persons in power,) marvel not at the matter; for he that is loftier than the loftiest of them regardeth, and *the most lofty ones* are above them," that is, the *Alehim Gebahim*. Eccles. 5, 7, 8.

22. גואל *Goel*, the redeemer. It represents Jehovah in a near relationship to Israel, since it was the legal privilege and duty of one near akin to another to act as his goel or redeemer. The root of this title גואל, signifies, he claimed, challenged, rescued, delivered, redeemed, avenged, &c.; all which is truly applicable to Jehovah as our Goel. For Israel is described by David as being "a people *near* unto him" (קרוב *kerob*.) This respects the covenant "yea I swear unto thee, and entered into a covenant with thee, saith Adonai Jehovah, and thou becamest *mine*." Jehovah our Adonai, in the person of the Son, made himself over to us, and undertook to become Emanuel or God with us, and so to be really our near kinsman through the actual assumption of our nature. As such, it devolved upon him to redeem us; and Paul states,

that he was “made of a woman, made under the law, to redeem.” And he does indeed perform unto us the part of a kinsman; for he claims us for his own, as Boaz did Ruth, he delivers us from the slavery of sin, rescues us from the dominion of Satan, redeems our lost inheritance for us, as well as our lost liberty, enriches us with treasures unsearchable of both grace and glory, avenges us of our adversaries, leads captivity captive, destroys our destroyer, and betrothes us to himself for ever. Psalm 148, 14: Ezekiel 16, 8; Galatians 4, 4, 5. Now, in the accomplishment of all this, although the *Son* is in a peculiar sense our Goel, yet not to the entire exclusion of the other persons. The *Alehim* are therefore said to be קרובים *Kerobim*, standing in a near relationship to us. Accordingly, they concur in effecting our redemption. It was the Father who appointed, and it is he who accepts the ransom; and it was “through the eternal Spirit,” that the Son incarnate offered himself without spot to God the Father. Hence Zacharias sung,—“Blessed be the Lord God of Israel, who hath visited and redeemed his people;” that is to say, in Hebrew, *Jehovah the Alehim* of Israel. And such is David’s account of the redemption from Egypt. “Thou art great, O Jehovah Alehim! for there is none like thee, neither are there any Alehim besides thee. And what one nation in the earth is like thy people, like Israel, whom the Alehim (הללו) they went to redeem from Egypt, the nations, and their (false) Alehim?” And in addition to this circumstance, upon Aaron’s making a golden Image, after the resemblance of one of the cherubic

faces, that of the Calf or Ox, the people exclaimed, "these are thy Alehim, O Israel! *they who brought* (העלך) thee up out of the land of Egypt." In this, they did not invent any new Deity, but worshipped Jehovah the Alehim of Israel in an improper manner, fabricating an Image for themselves, contrary to the recently established law of the Ten Commandments. For, in the following verse, Aaron is said to have "built an altar before it;" as had of old been the custom to do, before the cherubic figures in the patriarchal tabernacles or Beth-alehims: and Aaron then said, "to-morrow is a feast to *Jehovah*," and the people kept it. This is the opinion of Rabbi Abraham, and also of Aben Ezra and Nachmanides, as quoted by Oxlee on the Trinity. Deuteronomy 4, 7: Hebrews 9, 14: 2 Samuel 7, 22, 23: Exodus 32, 4.

23. הוּא *Hava*, the He, the Being who alone is essentially divine; the eternal and immutable one, who is everlastingly the same, and who, whilst he pre-eminently is, or exists of himself, is the sole cause of existence to all other Beings. It is rendered, in the New Testament, by οὐτος "the same"; and is further explained by the periphrasis,—“the same, yesterday, and to day, and unto the eternal ages” (Hebrew 1, 12: 13, 8.) It springs from the verb הוּא *hava*, to be, exist, abide, remain, &c. It is well observed by a respectable writer in the Bible Magazine, the Author of "Horæ Davidicæ," that "there is violence done, in many passages, to the Hebrew Idiom, when *hava* is slurred over, by making it only a *pronoun* of the third person. The Rabbins have in many places

shewn their opinion of its high character in rendering it by *Jehovah*". See Horæ Davidicæ, page 155. It is much to be lamented that this truly learned individual should have adopted the notion of a pre-existing human soul, *Created* before all worlds, and the *Creator* of all else besides itself; this pervades his whole performance, and renders it unfit for general use,—this, too, characterises the periodical work just mentioned, and makes it, rather than a "*Bible Magazine*," a Magazine of *error*.

Similar to *hava*, is the term *היה* *haya*, and it arises indeed from the same root, "It imports," says Parkhurst, "or refers to a Being or person." It is sometimes translated, as observed by Taylor, "the same," as in Joshua 15, 8. and in 2. Samuel 5, 7, &c. And this appears to be its proper rendering, and is adopted by Bishop Lowth, in that noble passage of Isaiah, in which the *Son* of God is addressed as the *arm* of Jehovah. "Awake, awake; clothe thyself with strength, O arm of Jehovah! Awake, as in the days of old, the ancient generations. Art thou not *the same* (the identical person, *היה*,) that smote Rahab, that wounded the Dragon? Art thou not *the same*, that dried up the Sea, the waters of the great deep, making the depths of the Sea a path for the redeemed to pass through?" See Lowth's Translation Isaiah 51. 9, 10. *

* The *Son* of God is called the *arm* of Jehovah, because, as the arm of man is the principal organ or instrument by which he exerts his strength, so, with respect to the persons in the Deity, it is the Son in whom omnipotence is peculiarly displayed; and

21. הַיָּה *Hayah*, the living one, or he who ever liveth, the eternal; and it is primarily predicable of Jehovah alone, "in whom we live, and have our

hence he is called "the power of God." This he shewed himself to be in the redemption from Egypt, a type of our redemption from Gehenna. In reference to this, Jehovah the *Father* is represented, in Isaiah 63, 7—14, as bringing Israel through the deep, and conducting them through the wilderness, not merely by Moses as their leader, but "with his glorious *arm*," and likewise as communicating the Holy Spirit to them, so that "*the Spirit of Jehovah* caused them to rest." So true it is, that "*the Alehim* they went to redeem Israel." 2 Samuel 7, 23.

It is remarkable, that the Hebrew word זרע or זרעא *zera* or *zera*, sometimes signifies an *arm*, and at other times a *seed* or *offspring*; its radical meaning being that of spreading out or abroad, dispersing, and hence, sowing and planting, and also conceiving and bringing forth seed, &c. In Genesis 3, 15, the seed of the Woman, meaning Christ as man, is זרעא, "*her seed*," the same word radically as the former one translated *arm*. And in Genesis 22, 18, in *thy seed* (it was said to Abraham,) shall all the nations of the earth be blessed" בזרעך. This, Paul declares to be Christ—"thy seed, which is *Christ*," (Galatians 3, 16.) Now if, as the *zera* of Eve, and of Abraham, &c. Christ is a *man*, and the *Son* of man, then certainly, as the *zera* of Jehovah, he is truly and properly the Son of God, and so God by nature as the Father is; "his Son, Jesus Christ our Lord, *made* of the seed of David according to the flesh, and *declared* the Son of God with power (or, the *arm* of Jehovah,) by the resurrection from the dead," (Romans 1, 3, 4.) In order to oppose the proper Sonship of the second subsistence in Jehovah, the anonymous author of *Horæ Davidicæ* labours to confine the filiation of Christ to the circumstance of his having been created by God, so as that he should be considered to be the Son of God in no other sense than Adam is said to be "the Son of God" in Luke 3, 38. For thus he explains himself at page 74—"Son; this title is appropriated in the old and the new Testament, to Christ in his *human nature* only. He was the Son of God by *creation*, before all worlds!" To make this good, or rather, to give to it an appearance of

being,"—He, the perennial Fountain of life, and our existences the streams which issue from him. Hence, in agreement with the meaning of the root, which signifies to live, keep alive, restore life, recover health, &c. Jehovah thus claims proper Deity for himself alone as he who is *the ever living one*; "where are *their* Alehim? The rock in which they trusted? Let them rise up, and help you, and be your protec-

scripturalness, he takes the licence to render בן אדם *ben adam*, "the Son the man," instead of the Son of Man, quite contrary to the Idiom of the Hebrew language. Now Paul may at least, as a Hebrew of the Hebrews, instructed in all the learning of his age, be allowed to understand the force of his mother tongue; and he, in Hebrews 2, 6, translates *ben adam*, as it occurs in Psalm 8, 1, "the Son of Man" (υἱος ἀνθρώπου,) and not, the Son the man. Let the English reader be assured, that wherever in the new Testament he meets with the expression, the Son of Man, in allusion to Christ, it is correctly translated from the Greek; and he may hence conclude, that the old Testament expression, *ben adam* (or בר אנוש *bar enosh*,) is as properly rendered "the Son of Man;" and nothing but an anxiety to support a favourite opinion, could ever have induced our author to depart so widely from the original as to render it, the Son the Man. His obvious aim is, to undeify the Son, to reduce him to a level with Adam, the first created Man, and so the Son of God by creation (Luke 3, 38.) But the attempt is vain, for "unto the Son," the Father saith, "Thy Throne, O God! is for ever and ever." And certainly, if, because Christ is really a man as begotten of the Virgin, he may be called *the Son the Man*, we might be justified in calling him *the Son the God*, since he is expressly entitled "the Son of God" as well as "the Son of Man," and is as we have seen, addressed by the Father to this amount; for to *the Son* he says, thy Throne, O God! is for ever and ever. Hebrews 1, 8. In Daniel indeed (3, 25.) the Son is called בן אלהים *bar Alehin*, "the Son of God;" but which, if the author of *Horæ Davidicæ* were right in his translation of *ben adam*, or *bar enosh*, might be rendered *the Son the God*.

tion? See now, that I, I am the He, and there are no (creature) Alehim with me. I kill, and I make alive, —I wound, and I heal; neither is there any that can deliver out of my hand; for I lift up my hand to Heaven, and say, *I live for ever?* “Deuteronomy. 32, 36.

25. חַיִּים *Hayim*, the plural of the above, the living ones. Frey translates it by *vivi, virentes, &c.* This epithet is sometimes used by itself for the co-essential personages in Jehovah; at other times it is connected with the plural substantive Alehim, to distinguish the true ones, who are *in* and *of* Jehovah, or subsist together in the self-existing essence, from those strange ones (*Zarim*,) whom the children of Israel were too fond of associating *with* him, or substituting in his stead, and which are, in contradistinction, called חַיִּים הַמּוֹת *ha-motim* the lifeless ones. Hence we read in Isaiah (8. 19)—“should not a people seek, each one to his own Alehim? Should they seek, instead of the *living* to the *lifeless* ones?” In other places, *hayim* is opposed to *aherim*, or foreign ones; “I am Jehovah *thy* Alehim,—thou shalt have no *foreign* Alehim before me: for who of all flesh hath heard the voice of the Alehim the *living ones*, as we have and lived?” Deuteronomy 5. 6, 7, 26.

26. ה' *Jah*, the I am, or he who is; the Being that is ever-existing, simply, absolutely, and independently, without date or era, of whom time and its distinctions are not predicable, but who always is, without variation, and who alone can answer the description of the Psalmist who says,—“*Adonai!* before

the Mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting *thou art Al!* Psalm 90. 1, 2. The New Testament has its parallel in the *εγω εμι* *ego eimi*, or “I am,” of St. John, as adopted by Christ to assert his eternity—“*before Abraham was, I am*”; and this too, as “the Son” (*ο υιος*), who also “*abideth ever*” (*εις τον αιωνα*), that is, *is to*, as well as *is from*, all Eternity. John 8, 35, 58. The Greek *Ο ΩΝ* *o on*, or “he who is,” is another similar expression, occurring in the revelation by John in application to the same adorable person, who at the same time calls himself “the Lord the Almighty.” Nor ought we to omit the *αυτος εστι* *autos esti* of St. Paul; describing the Son of God as Creator of all, he tells us, not that he *was*, but that “*he is*,” he is “*before all things*.” *Jah* is a derivative from the verb *היה* *hayah*, to be, or exist, &c.

27. יהוה *Jehovah*, the self-subsisting and eternal Being of Beings, who is what he is, naturally, necessarily and invariably, and is the alone source and support of all orders of creatures. The sense of it is in some degree preserved in the New Testament by John, who describes Jehovah as, “He who is and who was, and who is to come”. It springs from the verb *הוה* *havah*, to be, and to cause to be, with the letter *yod*, or according to others, the word *יה* *jah*, prefixed. The Author of *Horæ Davidicæ*, adopting Mr. Hutchinson’s idea, says, that “Jehovah is the essence self-existing. This peculiar name of Deity, which cannot be attributed to any creature, is compounded of *היה* *havah*, to be, subsist, continue, and *יה*

jah the essence. He is a Being necessarily existing of and from himself, with all actual perfection originally in his essence. This name therefore can belong to the most High alone; all other beings are dependent." He also remarks, very properly, that "Jehovah must be the Author of Creation, for no creature could effect this work." Though to be sure, this is only informing his reader, that no creature could create itself, or, that no one *part* of creation could create the *whole* of it. But notwithstanding this concession, he adds, "but as he does now, so he *did* in the beginning, he produces all things *through an instrument* of his own appointing! Having brought his Son Jesus into being, for he is the beginning of God's creation, *by him* he made all things!" And so important is this fiction in the esteem of its Author, that we are plainly told, that "he that honoureth not the Son, *created* and *made*, before all worlds, honoureth not the Father who sent him into the world!" And those who oppose this Sabellian fancy, of a created human Son to be honoured "*even as the (increate) Father,*" these are called "the Sons of Belial!" But since the Author had before declared Jehovah himself to be necessarily the Author of Creation, "for *no* creature (and therefore not even the *first* creature, whatever it was,) *could* effect this work," he has sufficiently refuted his own after statement, in which he would have us believe that what he imagines to have been *the first creature* (the Son created and made before all worlds,) was the creator of all others. The *Son created* is a child of his own imagination. Scripture invariably

represents the Son, not as created, not as a creature, but as *begotten*, as the *only* begotten of the *Father*, and so *en*, one Being or Godhead with him in an identity of nature. Accordingly, the Son is represented as Jehovah, which name our Author acknowledges “*can belong to the most High alone.*” He is “Jehovah our redeemer,” and “Jehovah our righteousness,” &c. And even the Jews confess that this name is given to Messiah, “*quia erit mediator deus*, because he will be a *Mediator God*,” יְהוָה. See Buxtorf, under יהוה Jehovah.* The Son therefore, who became incarnate,

* Our translators have too often followed the points or eastern vowels, or rather perhaps, *rabbinical* vowels, in the English version of the Old Testament, in respect of this name of Deity. They have rendered Jehovah by *Lord*, generally, it being pointed like *Adonai*; but when it happens to occur in connection with *Adonai*, then, to avoid a repetition of *Lord*, they have translated it *God*, the Jews having in this situation pointed it like *Elohim*. Thus, in the 68th Psalm verse 20, we read that, “unto *God* the Lord belong the issues from Death;” but the Hebrew is, “unto *Jehovah Adonai*.” And in Isaiah 49, 22, the phrase, “thus saith the Lord *God*,” is, in the Hebrew, “thus saith *Adonai Jehovah*.” But what could induce our translators to express Jehovah thus? An adherence to the points or vowels. For in this of Isaiah, the word Jehovah is so pointed as to be read *Elohim*, instead of its having its usual pointing so as to be read *Lord* or *Adonai*. For observe, the Jews, through a superstitious dread, never pronounce the word Jehovah, but read it as it is pointed by the Masoretes, not as it is written or printed, that is to say, they substitute for it either *Adonai* or *Elohim*. And our translators, in imitation of them, have scarce ever preserved the word *Jehovah*, but have given us in its stead either *Lord* or *God*; as the seventy have introduced into their Greek translations *Kypios* *Kurios* and Θεος *Theos*. They have often indeed preserved a distinction between Jehovah and *Adonai*, not in the expression, for they have rendered *both* by the term *Lord*, but in the kind of

was not a creature, but God, or *h's al*, as the Jews confess; the mediating person in Jehovah: and hence John, when he attributes creation to him, calls him

letter only, thus—**LORD** for Jehovah, and Lord for Adonai. A most flimsy distinction truly; and yet even this, poor as it is, is not always observed. In the 135th Psalm, in the compass of the 4th and 5th verses only, *three* different Hebrew names for the Deity, viz, Jah, Jehovah, and Adonai, are rendered all alike, i. e. **LORD**; “for *Jah* hath chosen Jacob to himself, Israel for his peculiar treasure. For I know that *Jehovah* is great, and our *Adonai* above all (creature) *Alehim*.” And in the 5th of Daniel, verse 23, another title, that of *Mara*, the supreme, is also translated **LORD**; מְרָא שְׁמִיָּא *mara shemia*, “the Lord of Heaven,”—but rather perhaps, “the supreme one of the Heavens.”

George Paser remarks, that, with respect to Jehovah, “the same points are not always affixed to it by the Jews. Most frequently, indeed, the points from the name Adonai, and more rarely those from the name Elohim. Nor is it a novelty, for one and the same word to be read one way according to the *points*, and another way according to the *letter* (sed subjiciuntur *puncta* non semper *eadem*. Frequentissimi vero puncta ex nomine divino *Adonai*, rarius ex nomine *Elohim*. Neque in lingua sancta novum est, unam et eandem vocem aliter legi juxta *puncta*, et aliter juxta *litteras*.”) On the subject of the points, I beg to subjoin Bishop Lowth’s opinion. “The Masoretic punctuation is, in effect, an *interpretation* of the Hebrew text made by the Jews of late ages, probably not earlier than the eighth century; and it may be considered as *their translation* of the Old Testament. The Jews by their pointing have determined the words to one meaning and construction; and the sense which they thus give, is *their sense* of the passage: just as the rendering of a translator into another language is *his sense*, that is, the sense in which in his opinion the original words are to be taken; and it has no other *authority*, than what arises from its being agreeable to the rules of just interpretation. Our public translations in the modern tongues for the use of the Church among Protestants, and so likewise of the modern Latin translations, are for the most part close copies of the Hebrew pointed text, and are in reality

“the word,” and then says, “and the word *was God*.” And what now is the name of this “word made flesh,” or incarnated? It is *Emanu-al*; that is, *al* or God *emanu* or *with us* by the assumption of our nature. And that I may give *Scripture* proof of his being *al*, in place of the Jewish evidence before adduced, let me direct my reader to Isaiah 9, 6; where the name of the “Son given,” who became a “child born” at the incarnation, is declared to be אל גבור *al gebur*, “the mighty *God*.” Some indeed have rendered these words thus, the God—man; for *gebur* sometimes stands for man in the Hebrew Scriptures. And if this translation were admitted, it would demonstrate the point at once, namely, that *the Son* who became incarnate, is *al* or God in himself; and, by consequence, no created or made Son, or the first creature; but that the *Manhood* assumed by him in the fulness of time, and not “before all worlds,” is what is intended by the *gebur* of the prophet; and this interpretation will every way coincide with his name “*Emanu-al*, which is, by interpretation, *God with us*.”

only versions at second hand, translations of the Jews' interpretation of the Old Testament. We do not deny the usefulness of this interpretation; it is perhaps, upon the whole, preferable to any one of the ancient versions; and it has certainly been of great service to the moderns in leading them into the knowledge of the Hebrew tongue. But they would have made a much better use of it, and a greater progress in the explication of the Scriptures of the Old Testament, had they *consulted* it, without absolutely submitting to its authority; had they considered it as an *assistant*, not as an infallible guide.” Preliminary Dissertation to new translation of Isaiah, pages 71, 72.

28. מרא *Mara*, the supreme, called by Daniel מרא שמיא *mara shemia*, the supreme one of the Heavens (5, 23.) It is a derivative from the verb מרא *mara*, he lifted up, extolled himself, &c; and it declares his supremacy over all creatures, even the Heavens themselves, which were too commonly adored by the heathen as their Alehim. And hence it is said of Israel, in the 2nd of Kings, 17, 15, 16—that “they followed vanity, and went after *the heathen* and left all the commandments of Jehovah *their Alehim*, and made them molten Images even two Calves, and made a grove, and *worshipped all the Host of Heaven*”. From this title of mara comes, it is likely, *Mara-zion* in Cornwall (called also Market-jew,) and which is, literally, the supreme one, or sovereign Lord, of Zion.

29. מרום *Merom*, the exalted one, he who is self-exalted, and the exalter of all others, or, as we have it in Psalm 8, 3.—“*the lifter up* of the heads of his people,” מרים *merim*. “For promotion is neither from East, West, nor South, but the Alehim are the Judge; he putteth down one, and *setteth up* another”. Psalm 75, 6, 7. In Psalm 56, 2.—it is translated, “O thou most high.” And in the 73rd. Psalm, the passage at verses 8 and 9, may be rendered thus,—“they speak concerning *the exalted one*, they set their mouth against *the Heavenlies*.” Merom springs from the root רום *rom*, he was high, lofty, lifted up, &c.

30. מרומים *Meromim*, the exalted ones, those sublime personages who are self-exalted, are naturally and inherently so, and are the exalters of all others.

Hence, in the 33rd of Isaiah, at the 16th verse, it is said of the righteous man, that—"he shall inhabit *the Meromim*; his place of defence shall be the munitions of rocks",—or *mitsroth selaim*. Now David, in 2 Samuel 22, 2—says,—"*Jehovah* is my rock", that is, my *sela*; "and my fortress" or *mitsroth*. But if *Jehovah* is our *sela*, then the *Alehim* are truly our *mitsroth selaim*; and we may be justified in considering the prophet as saying of the believer,—“his dwelling shall be in the *meromim*; the strong holds of *selaim* shall be his lofty fortress”. See Lowth.

31. *El*, the high one, or the most high; he who alone his naturally so, that is, inherently and essentially sublime, owing his elevation and ascension to no external cause, his highness being of, and from, and in himself. So that we may rather say, the high one, than the highest. For in the use of the superlative, we seem to admit comparison between *Jehovah* and the creatures,—whereas he only is high, whilst the universe of worlds is but as a level plain underneath his feet; but if the proud must be distinguished, they may be resembled to the dust which lies upon its surface. However this title is rendered by the superlative *υψιστος* *upsistos* in the New Testament, “the most high”; but this, in accommodation to the imperfections of our very limited powers of apprehension, expresses the idea more after the manner of men, than according to the form of the original term, *El*, the high one, which is of the positive degree.

32. *Elion*, this is of the same meaning as the preceeding, and arises from the same root, *על*

elah, he ascended, exalted himself, &c. Though some would give greater intenseness to this expression, and render it, after our version, "the most highest".

33. עליונים *Elionin*, the plural of *Elion*, the high or most high ones; it is used, particularly in Daniel 7, for the Father, Son, and Spirit, the socially subsisting personages in the self-existent essence or Godhead. "But the Saints of *the most high ones* (קדושי עליונים *Kedishi elionia*,) shall take the kingdom, and possess the kingdom for ever." "I beheld, and the horn made war with the Saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of *the most high ones*, and the time came that the saints possessed the kingdom". "And he shall speak words against the most high (עליא *elia*), and shall wear out the saints of *the most high ones* (עליונים *elionin*,) and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time". "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of *the most high ones*, which kingdom is an everlasting kingdom, and all dominions shall serve and obey it". (verses 18, 22, 25, 26, 27.)

34. עיר *Air*, the watchers, as denoting the ever-wakeful vigilance of Jehovah, who, as the שומר *shomer*, or keeper or guardian of Israel, is said neither to "slumber nor aleep". Psalm 121. Hence, except *Jehovah* be the keeper of the City, whose searching

eye no lurking danger can escape, the *human* keeper or guard (*shomer*,) is wakeful in vain. Psalm 127. The root of this word (עור,) signifies, he stirred up, awoke, &c.

35. עִירִין *Airin*, the watchers, intimating the concurring providence of the divine persons, the Alehim of Heaven and Earth, over the affairs of the universe, but in an especial manner over the concerns of Zion. The plural language* of Daniel cannot be too carefully

* We have an instance of this kind in Isaiah 41, 21, 26. "Produce your cause, saith *Jehovah* (to the idols :) bring forth your mighty powers, saith the king of Jacob. Let *them* bring them forth, and shew *us* (the *true* Alehim,) what shall happen. Let *them* shew the former things what they are, that *we* may consider them, and know the latter end of them; or, declare to *us* things for to come. Shew the things that are to come hereafter, that *we* may know that *ye* are *Alehim*! Yea, do good, or do evil, that *we* may be dismayed and behold it together. Behold, *ye* are of nothing, and your work of naught; an abomination is he that chooseth you, Who hath declared from the beginning, that *we* may know? And before time, that *we* may say, He is righteous?" To this may be added a passage from Exodus 18, 1, 12. "Jethro heard all that the *Alehim* had done for Moses and Israel, that *Jehovah* had brought Israel out of Egypt. And Jethro rejoiced for all the goodness which *Jehovah* had done to Israel, whom *they* (the *Alehim*) had delivered (הַצִּילָם) out of the hand of the Egyptians. Now know I that *Jehovah* is greater than all (*creature*) Alehim. And Jethro took a burnt offering and sacrifices for the *Alehim*; and Aaron came, and all the elders of Israel, to eat bread with Moses's Father in Law before the faces of the *Alehim*."

Observe, it is first said by Jethro, that *Jehovah* is above all Alehim; and next, that Jethro sacrificed to the Alehim, and that Aaron and all the Elders of Israel eat bread with him in presence of the Alehim. Either then these Alehim were *Jehovah*, that is, co-existing persons in one essence of Deity, or else this

noticed. "I saw, and behold, a *watcher* and a *holy one* came down from Heaven. He cried aloud and said, hew down the tree, &c; This matter is by *the*

was an act of Idolatry. But every one will be ready to declare that it was no idolatrous worship; and if not, then the Alehim first referred to by Jethro, when he said, "Jehovah is greater than all Alehim," must intend the *created* Alehim of the gentile nations whether consisting of molten Images of their own making, or of some of the works of creation of their own deifying. And the Alehim afterwards mentioned, to whom Jethro sacrificed, and before whose personal aspects, or faces, he eat bread with Aaron and all the Elders of Israel, must be the socially subsisting persons in Jehovah. Else they would have opposed themselves to the law which says, "He that sacrificeth unto Alehim, *except it be to Jehovah only*" לַבְדֵּן, that is, *alone*, or *by himself* "he shall be utterly destroyed." Exodus 22, 20 This sufficiently refutes the idea of the Alehim being Jehovah and a created human soul in union. Indeed the following passage will clearly prove that the Alehim are Jehovah, and this, in distinction from the *Manhood* of our Immanuel. "And I, *Jehovah*, will be their *Alehim*, and my servant David (or, the beloved,) a *prince* among them." Ezekiel 34. 23. 24.

The *faces* of the Alehim, or *personal aspects*, in the former quotation, refer to the *cherubim* as symbols of the *Alehim*; and the word *penim* indeed, might in application to the Alehim, be at once translated *persons*, "before the persons of the Alehim," since it bears this sense, and is so translated, in several Scriptures. Deuteronomy 1, 17, "ye shall not respect *persons* (פְּנִים *penim*) in judgment." Proverbs 28, 21. "to have respect of *persons* (פְּנִים *penim*), is not good." Lamentations 5, 12. should be rendered, "the *persons* (*penim*) of Elders were not honoured." And in 2 Samuel 17, 11, Hushai advising Absalom, says, in allusion to himself and his *suite*, "and that ye go to battle in your own *persons*." The septuagint uses προσωπα *prosoopa*, for *penim*, and this Greek term is often employed for *persons* in the New Testament. When therefore we find the Father, Son, and Holy Spirit, so constantly represented as distinct personal agents in the Scriptures, we are justified in con-

decree of the watchers, and the demand by *the fiat of the holy ones*,—to the intent that the living may know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. And whereas (said Daniel,) the King saw a watcher and a holy one coming down from Heaven, and saying, hew the tree down, &c; this is the *decree of the most high*, that *they* shall drive thee from men, *and they* shall make thee to eat grass as Oxen, *and they* shall wet thee with the Dew of Heaven, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas *they commanded* to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou shalt have known that the *Heavenlies are the rulers* (or, that the heavenly ones do rule.) All this came upon the King Nebuchadnezzar. At the end of twelve months, he walked in the palace of the kingdom of Babylon. The king spake and said, is not this great Babylon, that I have built for the house of the kingdom? &c. While the word was in the king's mouth, there fell a voice from *the heavenlies*, O king Nebuchadnezzar, to thee *they speak!* The kingdom is departed from thee, *and they* shall drive thee from men, *they* shall make thee to eat grass as Oxen, until thou know that the most High ruleth in the kingdom

sidering them as personal modes of subsistence in the divine essence; nor are the scruples and objections to the use of the term persons, in reference to the Alehim in Jehovah, which are now afresh urged, any other than indications of a reasoning spirit of infidelity, which proudly refuses to set to its seal that God is true in his own revelation of himself.

of men, and giveth it to whomsoever he will." Daniel 4, 13—32.

36. עשה *Ashah*, he who made or formed the worlds; the creator, maker, or former of the universe of Beings. It branches from the root עשה *ashah*, he formed, fashioned, made, &c. And it is worthy of notice, now that men, becoming vain in their imaginations, have "changed the *glory* of the incorruptible God into an Image made like to corruptible *Man*", asserting that a created *human Soul* was Creator, it is, I say, worthy of notice, that *Jehovah* is perpetually pointed out in the Old Testament as *he who made* עשה *ashah*, or was *the maker* of, the Heavens and the Earth. Psalm 121, 2.

37. עשׂים *Ashim*, the makers; it intends the Alehim, as co-operating agents in the fabrication of all things,—and of whom Moses records, that "the Alehim said, *we will make* man in *our* Image, after *our* likeness". In this passage, the verb נעשה *nashah*, "we will make", is the first person plural of the future in kal of the verb עשה *ashah*, the root of the titles *ashah* and *ashim*, maker and makers. It was objected to Israel by the prophet Isaiah, that in a time of danger they had, indeed, carefully fortified the City of Jerusalem, "but, ye have not looked to the *makers* thereof (עשׂיה, or to its *ashim*,) neither had respect to him that fashioned it long ago". Isaiah 22, 11.

38. עבאות *Sabaoth* or *Zabaoth*, the plural form of *Saba* or *Zaba*, a host, army, &c; from the root עבא *Zaba*, to meet together in a regular stated manner, as the Levites were accustomed to do to perform

divine service in the Temple,—or, to assemble in orderly troops like Soldiers, and hence, to fight, war against, &c. Thus in Isaiah (31, 4, 5.), the Lord descends as the champion of Israel—“Jehovah Sabaoth shall come down to *fight* (סַבָּא לַיְהוָה *la-zaba*,) for mount Zion and for the hill thereof; Jehovah Sabaoth will defend Jerusalem, defending he will also deliver, and passing over he will preserve”. Viewed in this character, Jehovah is evidently the *saba* or champion of his people; and if so, then its plural *sabaoth* may intend the Alehim as our champions, our guardians or defenders. It is usual indeed to exclude this expression from the titles of Deity, and to make it refer solely to the creatures. That it is often used for the creatures, who are the hosts or armies of the Almighty, is certain; and so almost every other name of God is likewise applied, sometimes, in a subordinate sense, to created Beings. But that Sabaoth is a sacred title appears evident, first, from its being found in apposition with Alehim, particularly in the 80th and 84th Psalms, where we meet with the expressions “the Alehim Sabaoth”; and “Jehovah Alehim Sabaoth”; in which instances, Alehim is in the absolute form before Sabaoth, instead of being put in regimen, so that we ought to say, the Alehim the hosts or defenders, and not, the Alehim *of* hosts. In the next place, it is constantly found in apposition with Jehovah. Now the Jews consider Jehovah to be a proper name; and if their definition of a proper name is correct, we ought always to read Jehovah sabaoth, and not *of* Sabaoth, that is, Jehovah *the defenders*

instead of Jehovah *of hosts*, precisely in the same manner as we invariably consider the word Alehim to be in apposition with Jehovah, and consider Jehovah to be in the absolute form before it, so as that we ever read Jehovah *the Alehim* and never Jehovah *of Alehim*. “It is worthy of remark (says Rabbi Abraham ben Ezra,) that we find *Jehovah Sabaoth*, an expression, which has led *many* to assert, that the term Sabaoth is itself a proper appellation of the Deity”. Now the characteristics of a proper name, as given by Rabbi Elias Levita, are these. “It differs from others in four respects. 1st. *construction*; it cannot be joined to another noun *in regimen*. 2dly. *Plurality of number*; it cannot have the plural form. 3dly. *Affixation*; it cannot have an affix after it. 4thly. *Emphasis*; it cannot take the emphatic and demonstrative *he* ה (corresponding to our English *the*) before it”. Now we may be certain that Jehovah is never found in the plural form in the Hebrew Scriptures; it respects the self-existent *essence* of Deity, and is therefore always in the singular number. Nor is it ever found with an affix; it is never preceded by the article *the* (ה *he*),—and, would it not be as impossible, to find Jehovah in a state of *construction*? It is a curious fact, that except in the *supposed* instance of Jehovah Sabaoth, commonly rendered the Lord *of hosts*, this glorious name is never found in regimen. It does not appear therefore, that we are justified in considering this as an exception. St. John renders the expression in Greek by ο Κυριος ο παντοκρατωρ ο *Kurios o pantokratoor*, “the Lord the Almighty”.

And in the only two instances of the use of the phrase Jehovah Sabaoth, in the New Testament, an indeclineable noun is adopted and without any article; so that in both these instances Sabaoth may be considered as in a state of apposition. St. Paul has the expression *Κυριος σαβαωθ* *Kurios Sabaoth*, in Romans 9, 29; which may be rendered “the Lord Sabaoth.” And so might the passage in James 5, 4—“the ears of the Lord Sabaoth”, *Κυριου σαβαωθ*. George Pasor, unwilling to admit Sabaoth as a name of Deity, and unable to account for the phrase Jehovah Sabaoth in any other way, tells us that the expression is an ellipsis, and that the word *אלהי* *alehi* is understood between those of Jehovah and Sabaoth, so as that we ought to read “Jehovah, the Alehim of hosts”. But, in the first place, this is a mere conjecture without a pretence of proof; and, secondly, we have instances of Alehim also being in the absolute form before Sabaoth. In the 80th psalm this occurs four times; twice we have the expression *Alehim Sabaoth*,—and twice that of *Jehovah Alehim Sabaoth*. In the last of these expressions, the word Alehim is indeed inserted, but in the absolute form, and therefore it is quite subversive of Pasor’s conjecture. It will not be amiss to avail ourselves of his judgment in respect of *Jehovah* never appearing in the construct state—“*quum enim Jehovah sit nomen dei proprium, nunquam legitur in statu constructo, ita ut ultima litera mutetur, —vel ut admittat affixum, vel ut ei ה he articulus præponatur*”.

39. **זר** *Zur*, the rock, implying strength, stability, durability, and all possible perfection. It represents the Deity as a solid basis, a sure foundation, an impregnable fortress, a secure hiding place, a shelter from the storm and a shadow from the heat. The song of Moses dwells much upon this very significant title, "the rock of our Salvation;" and he evidently intends by it, Jehovah considered as our Alehim, that is, Father, Son, and Spirit, engaged in covenant for its achievement. "Because I will publish the name of *Jehovah* (he says;) ascribe ye greatness unto *our Alehim*, the rock; his work is perfect." Nor is there other rock than this, Jehovah considered as our Alehim, and our Alehim considered as Jehovah. "For who is Aloah save Jehovah? and who is a rock save *our Alehim*?" 2 Samuel 22, 32. Hannah, aware of this, exclaims, "my heart rejoiceth in Jehovah, my horn is exalted in Jehovah, my mouth is enlarged over mine enemies, because I rejoice in thy Salvation; there is none holy as Jehovah, for there is none besides thee, neither is there any rock like *our Alehim*!" 1 Samuel 2, 2. And David observes, "the *Alehim* of Israel said, the rock of Israel spake to me; he that ruleth over men must be just, ruling in the fear of the Alehim." 2 Samuel 23, 3.

40. **קדוש** *Kedosh*, the holy one; he who is *separate*, as the root signifies, from all pollution, and all fault, defect, or imperfection. A sun without spots. He only is light, and in him is no darkness at all; "there is none holy as Jehovah," sung Hannah; and even in Heaven their song is, "*thou only art holy.*" The Son

of God is the holy one (as he is called,) essentially, he being God by nature, and so Jehovah; and by virtue of its union with him, the manhood also is "holy, separate from sinners, and made higher than the Heavens."

41. קדושים *Kedoshim*, the holy ones or holies; according to whose righteous fiat or decree all things are determined. They are the ruling heavenlies, as Daniel represents them in his 4th chapter, and are at once the observers and directors of all created Beings. Sometimes, instead of the plural *kedoshim*, the singular *kedosh* is *thrice repeated*, that the Church may be certain of these being a holy *shelishah*, or Trinity of persons, in the divine nature (Isaiah 6, 3, 8.) This is also the case in the New Testament with the Greek *αγιος agios*, holy; it is thrice repeated in Revelation 4, 8, to mark the threefold personality in God. And since this word is compounded of *α not*, and *γη* the *earth*, it admirably coincides with the Hebrew *kedosh*, as intimating an eternal separation of the Deity, from whatever is created and corruptible; and it very strongly characterises Father, Son, and Spirit, as glorious co-essential persons in the ever blessed Jehovah, who in strictness of speech *alone is holy*. And the *third* blessed personage in God is most frequently marked by the epithets *kedosh* and *agios*, as if in a peculiar manner to guard us against those unhallowed conceits of rebellious human nature, which are so continually hurrying us into blasphemous expressions against the eternal *spirit*.* The plural

* Mr. Bevan is exceedingly bold and daring in his opposition

Kedoshim, as it sometimes stands alone, for the holies or holy ones, so it is also joined at times, with *Alehim*; and that we might not imagine these *Alehim kedoshim* to be any inferior Deities, but co-essential

to the Deity and personality of the Holy Spirit. "There is no one declaration (he says,) that *the Spirit is God!*" But Paul says, "we are the circumcision, who worship *God the Spirit.*" Phil. 3, 3. see also Acts 5, 3, 4. "why hath Satan (we may say to Mr. B.) filled thy heart to lie to *the Holy Spirit?* Thou hast not lied to men, but to *God!*" And the spirit is united with Father and Son, in Matthew 28, 19; in 2 Corinthians 13, 14; and in 1 John 5, 7: these passages demand our utmost attention. To oppose the *personality* of the Spirit, Mr. B. adopts an argument from Mr. Marsom, "Spirit, this being *neuter*, proves, that it is not a person!" It is well that they are driven to *such* proofs, since they prove only their own folly. And from these, and other symptoms, one is led to hope that, as the Apostle speaks, "they shall proceed *no farther*, for their folly shall be manifest unto all men." 2 Timothy 3, 7, 9. For if a noun, from its being *neuter*, disproves personality, *then* the children of God are not persons, because the Greek word *τεκνα tekna* is *neuter*; and little children, too, *τεκνια teknia*, are impersonal; and since God is a "Spirit," *πνευμα pneuma*, he is not a person; nor can Angels, infernal or supernal, be persons, since they are all *pneumata*, that is, of the *neuter gender!* Having denied Deity and personality to the holy Spirit, Mr. B. proceeds, after the example of Mr. Marsom, to reduce him to *breath* or wind—"they were sent forth by the Spirit, that is (says Mr. B.) *the breath* of the Lord of the Harvest, speaking in the Prophets to the Church, and commanding it; but, will you pray to that *breath* of the Lord?" Surely, in this way, we might make the Bible teach Atheism; we have only to insert a *that is*, and then introduce what fancies we please; *Johanna Southcote*, in her wildest reveries, never hazarded a grosser perversion of the sacred Text, than this of Mr. *Bevan*. I will only produce the sacred Text in refutation; the passage is this,—"*the Holy Spirit said, separate unto me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Spirit, departed unto Seleucia,*" Acts 13,

persons in the sole God, they are expressly declared to be Jehovah,—“ye cannot serve *Jehovah* (said Joshua,) for He is the Alehim the holy ones”. Joshua 24, 19.

42. קרוב *Kerob*, he who is near, one related to us, and nigh at hand to befriend; it respects God as being a very present help to his people, as being their Covenant God, and indeed as being near of kin to them in his character of Emanuel God *with us*. “The wicked are *near* to trouble me (says David,) *thou* also art *near*, O *Jehovah*!” that is, near to help, defend, and deliver. Psalm 119, 150, 151. Others, who are near to us by various ties, may fail us in our exigencies,—“my kinsfolk (*Kerobim*,) have failed”, says Job in his affliction; “but I know that my *Goel* liveth,” he who is my *near kinsman redeemer*, a brother born for adversity, and one who sticketh closer than a brother. And as God is become *our* God, and near to us,—so we are become his people, and a people *near to him*, as the Psalmist expresses it,—“let them praise the name of Jehovah; he exalteth the horn of his people, he the praise of all his saints, even of the children of Israel, a *people near unto him* (*Kerob*.”) Psalm 148, 14.

2, 4. As a comment upon this, take a second Text, “take heed unto yourselves, and to all the flock over the which *the Holy Spirit hath made you Overseers*.” Acts 20, 28. Who then is the Lord of the harvest, unless this very Holy Spirit, to whom we are commanded to pray? Luke 10, 2. Let us then heed the warning of Christ, “whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that to come.” Matthew 12, 32.

43, קרובים *Kerobim*, the near ones; this plural epithet is exquisitely adapted to the Father, Son, and Spirit, as our *Alehim*, as become ours by virtue of the counsel and the oath, and as pledged to hear and answer when we call upon their name. It may also convey the idea of their *Omnipresence*, by virtue of which perfection, inherent in their essence as Jehovah, we may consider them as always nigh, even our strong habitation whereunto we may continually resort. “For what great nation is there (says Moses,) to whom belong *Alehim* that are *near* unto them (*Kerobim*,) like Jehovah *our* Alehim, in all things that we call upon him for?” Deuteronomy 4, 7. “Am I an Alehim at hand, saith Jehovah, and not an Alehim afar off? Do I not fill Heaven and Earth, saith Jehovah?” Jeremiah 23. 23, 24,

44. רב *Rub*, the mighty or majestic one; it is the formal name, observes Marius de Calasio, of magnificence, or majesty and dominion. Hence arose the title of *Rabbi* amongst the Jews, the assumption of which Jesus reprovèd—“they love to be called of men, Rabbi, Rabbi; but be not *ye* called *Rabbi*, for *one* is your *master* even *Christ*”. Elsewhere he says, “ye call me master *and* Lord, and ye say well, for so I am”. Accordingly, Nathanael, when convinced by the Omniscience of Jesus that he was a divine personage although in the human form, “answered, and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel”. The prophet Isaiah had long before introduced him under this title, —“who is this that cometh from Edom, with dyed

garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? *I who publish righteousness, the mighty (or majestic) one to save*". Isaiah 63, 1. And indeed in a previous chapter Isaiah had said that the Egyptians "shall cry to Jehovah because of the oppressors, and he shall send them *a Saviour even a great (or majestic) one* (rub,) and he shall deliver them" (19, 20.).

45. רובים *Rubim*, the majestic ones; it occurs in a compound form, with כ *caph* prefixed, signifying *like*, "che-rubim", or a likeness of the majestic ones, the illustrious Alehim, as they are elsewhere called. Ezekiel represents the cherubim* as the glory of the

* These figures were of pure gold, beaten out of the substance of the mercy seat, which formed a covering of solid gold to the Ark; hence the Ark came to be called the Ark of the Alehim of Israel, its cherubim being the constituted symbols of their presence. "Let us fetch the Ark of the covenant of Jehovah (say the Israelites,) that when it cometh, it may save us from our enemies. So the people sent for the Ark of the covenant of Jehovah who *inhabiteth the cherubim*. And when the Philistines understood that the Ark was come, they said *the Alehim is come into the camp! who shall deliver us from these illustrious Alehim? These are the Alehim who smote the Egyptians.*" 1 Samuel 4, 3, 8. When the Ark came to Bethshemesh, and the Lord smote some of Israel for presuming to inspect the interior of it, they said, "who is able to stand before this holy Jehovah, the Alehim? and to whom shall he go up from us!" 1 Samuel 6, 20. As another unanswerable proof of the cherubim being representative of the Alehim or divine persons in Jehovah, let the reader consider the following. Moses said to Jehovah, "see, thou sayest, bring up this people; and thou hast not let me know whom thou wilt send with me. And He said, *my presence shall go*," that is, "*my penim* (or faces) *they shall go* and I will give thee rest. And Moses said, if thy *presence* go not," that is, "if thy *penim* (or

Alehim of Israel, and tells us, in reference to them, that he had “visions of the Alehim”; St. Paul therefore styles them “the cherubim of glory.”

46. שדי *Shadai*, the all-sufficient and all-bountiful pourer forth of all good; the being of whom is our sufficiency, and who, so far from needing any thing himself, gives, to all, “life and breath and all things”. He never left himself without witness, says Paul, “in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness”. Some derive it from שדד *shudak* or, שד *shad*, to shed forth, pour out, &c; whilst others make it a compound of *shin*, put for *asher*, who is, and די *di*, sufficiency,—denoting (says Taylor,) his infinite sufficiency for himself and for all other Beings; and hence the Talmudists explain Genesis 17, 1—“I am Al shadai”, by “in æternum sufficiens sum”, I am the eternally all-sufficient.

faces) *they go not, carry us not up hence*; for wherein shall it be known that I and thy people have found grace in thy sight? Is it not, in that *thou* goest with us? and he said, I will even do this thing.” Exodus 33. 12, 17. But how was this promise fulfilled? “Israel departed from the Mount, and the *Ark* went before them to search out a resting-place for them. When the *Ark* set forward, Moses said, rise up *Jehovah!* and let thine enemies be scattered, and let them that hate thee flee before thee! and when it rested he said, return, O *Jehovah!* unto the many thousands of Israel” Numbers 10, 33, 36. When Jacob had had a vision of the Deity, it is said, “and Jacob called the place *Peni-el*,” or the *faces of al*. “for I have seen the *Alehim* face to face.” Genesis 32, 30. The *sheubread* was, literally, “the bread of faces,” because it was to be always “before the faces (or persons) of *Jehovah*.”

47. **שם** *Shem*, the name; it may intend the Son, particularly, as the appearing person, and so the representative of Deity, it being in and by the incarnation of the *Son*, that *God* is manifested in the flesh; and so he is “the name of Jehovah,” as being the express Image of substantial divinity. For a name, if it is not merely an arbitrary sound, not only stands for a substitute of a person or thing, but it is descriptive of its nature; and the Son is the name of Jehovah in this high sense, as exhibiting in himself whatever Jehovah is, so that the light of the knowledge of the glory of God is only seen in the person of Jesus Christ. Hence the name of Jehovah means, throughout the Scriptures, no inferior Being, but Jehovah; as when it is said that the name of Jehovah is a strong tower, it can intend no created defence, but must signify the omnipotent himself. Accordingly, when the Son of God is spoken of in his capacity of *melak*, that is the Angel or messenger to bring Israel into Canaan, Jehovah says of him,—“Beware* of him, and obey

* This is plainly the same personage whom Joshua afterwards worshipped, and whose sacred presence consecrated the spot on which he trod, and made it “holy ground,” inasmuch that he commanded the Son of Nun, “loose thy shoe from off thy foot, for the place whereon thou standest is holy.” This same *melak*, or *son sent*, appeared to Moses “in a flame of fire, out of the midst of a bush,” and he is there called Jehovah; and Moses hid his face, for he was afraid to look upon him. And the same command was issued, “draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Exodus 3. and Joshua 5. Accordingly, Malachi calls this Angel, or Son sent, the *Adon* who was to come to his Temple, which further proves his divinity (see Granville Sharp’s H.

his voice, provoke him not, for he will not pardon your transgressions, for *my name* is in him", that is, my nature, my perfections. On this account David exhorts us much in the same way,—“kiss *the Son*, lest *he* be angry, and ye perish"; the Father's name, nature, and perfections are within him, so that he is the same dread Jehovah to those who persist in rebellion against him. Exodus 23, 20, 21: Psalm 2, 12.

Tracts;) since, had he not been a divine person in the Godhead, it would rather have been said, “and the Adon whom ye seek shall suddenly come to the Temple of Jehovah,” than, as it now stands, “shall come *to his*,” *his own* Temple. And this idea is confirmed by the Son of God calling his body, when he was upon earth, his *Temple*, an expression properly applicable only to the residence of the Deity. He is, then, both as the name, and as the Angel or messenger of Jehovah, not a creature, but a divine person, “the Son *sent* to be the Saviour.” So, as the *word* of Jehovah, he is not merely *called* God, as Mr. Bevan tells us, but *he is* what he is called, “and the word was God, and the word was made flesh.” But observe the order laid down by the Evangelist, he first declares the word to have been God in the beginning, that is, as Paul explains it, he was *πρὸ πάντων* *before all things*. Then he declares him to be the creator of all worlds. And after having *called* him God, and then *proved* his eternal power and Godhead by referring all creation to him, he proceeds to declare his *Incarnation* as taking place in the fulness of time; “the word was God. All things were made by him. And the word was incarnated, and tabernacled amongst us, and we beheld *His* glory, the glory as of the *only-begotten* of the *Father*.” So again as the *arm* of Jehovah, he is a Son who executes his Father's purpose; not as a created agent, but one of the *Alehim* in Jehovah, and who therefore says, “*mine own arm* brought Salvation unto me.” There was none to help, none to uphold; but travelling in the majesty of his own strength, he trod under foot every foe, and proved himself to be “*the mighty one to save*.”

We meet with this expression *the name* twice in Leviticus 24,—“the Israelitish woman’s Son blasphemed *the name*, and cursed”; afterwards it is explained as intending “the name of Jehovah”. James evidently alludes to Jesus, whom the Gentiles were wont to execrate, when he says,—“Do they not blaspheme *that worthy name* by the which ye are called?” And in the same view St. Paul remarks, that no one who speaks by the influence of the Spirit of God, “callet̄h Jesus accursed”. This title of the name, indeed, is not greatly different from that of *Son*, since a Son assumes and continues his Father’s name, and, with the name, he possesses the same human form or Image, and the same identical nature. Thus the Son is as really God, or Jehovah, as to essence, as the Father is; and therefore, to trust in the *name* of the Lord, and to trust in *the Son*, are represented as the act of the blessed. And Jesus seems to have used these expressions as being synonymous; since, in one place he says, “*Father! Glorify thy name*”,—and in another place he says, “*Father! Glorify thy Son*”. John 12, 28; and 17, 1.

48. שְׁמִיִּם *Shemim*, the Heavens; and because these are what particularly declare and exhibit the glory of God, in their boundless expanse, immeasurable height, inimitable glow, transparent purity, the splendour of their constellations, and in a word their ineffably sublime effect as a stupendous whole, whose magnitude and magnificence are unequalled in Creation, and are only surpassed by those majesties, or majestic ones, the *Alehim adirim* who made them,—

on this account, perhaps, the word *shemin* is likewise applied to the *Alehim* themselves, as the august originals of those representative *shemin*, the material Heavens. And further indeed, if we consider the original idea of the root שֶׁם or שָׁם *shem* or *shom*, to set in order, adjust, dispose, appoint, &c, and recollect that the Heavens are wonderfully influential on this Earth, insomuch that, what with the air, the winds, the rains, the light and heat, all the beneficial effects which this globe is susceptible of, must be referred to them,—we shall perceive an additional propriety in the name assigned them, and in its application also to those glorious personages, from whom the material Heavens derive all their genial powers. By them were the celestial bodies appointed, as agents, for the regulation of days, nights, and years, and for signs and seasons; “the *Alehim* said, let there be instruments of light in the firmament of the Heavens, to divide the day from the night, and let them be for signs and for seasons, and for days and for years. And the *Alehim* made two great instruments of light, the greater light *to rule* the day and the lesser light *to rule* the night. He made the stars also. And the *Alehim* set them in the firmament of the Heavens, to give light upon the Earth, and *to rule** over the day and over the night.”

* Mr. Hutchinson considers the Heavens to be “the air existing in three conditions, fire, light, and spirit;” and that “the stated operations of nature are carried on by the mechanism of the Heavens in this their threefold condition of fire, light, and spirit, the material agents set to work at the beginning; that

Genesis 1. 14—18. But to deter us from attributing too much to the creatures, Daniel reminds us of the true *ruling Celestials*, the shelitin shemia or “the *Heavenlies*” who “do rule”. Daniel 4, 26. These

the Heavens thus framed by almighty wisdom are an instituted emblem and visible substitute of Jehovah the Alehim, the eternal three, the co-equal and co-adorable Trinity in Unity; that the Unity of substance in the Heavens points out the Unity of *essence*, and the distinction of conditions marks the *personality* in Deity, without confounding the persons or dividing the substance; and that from their being made emblems, they are called in Hebrew *shemim*, the *names*, representatives, or substitutes.” But, in the Bible, the word for names is שמות *shemoth*; and *shemim* in the *masculine* is the word for the *Heavens*, and it seems to denote, like the Greek θεοι *theoi*, the disposers, placers in order &c. and so it fitly represents those immaterial *Shemim*, who are the universal *Shelitin* or rulers.

However, conceding that “the *personality* in Jehovah is in Scripture represented by the material Trinity of nature, which also, like their divine Antitype, are of one substance, that the primary scriptural type of the Father, is *fire*, of the Son, *light*, and of the Holy Spirit, the *air in motion*, we shall easily perceive the propriety of the *cherubic emblems*. The Ox or Bull, on account of his horns, the curling hair on his forehead, and his unrelenting fury when provoked, is a very proper animal emblem of *fire*; the Lion, from his usual tawny gold-like colour, his flowing mane, his shining eyes, his great vigilancy, and his prodigious strength, of the *light*; and the Eagle, of the *air in motion*, from his being the chief among fowls, from his impetuous motion, and from his towering and surprising flights. That the cherubic figures were representatives of something beyond themselves, is agreed by all; the question is, of what were they emblematical? They were emblems of the ever blessed Trinity in covenant to redeem man, by an union of the human nature to the second person, that He, the Son, might become *Emanuel*, *God with us*; this was intimated in the connected faces or aspects of the Lion and the Man. The cherubim in the Holy of Holies certainly represented some being in Heaven, since Paul

are the genuine *shadim*, or pourers forth of all good, at whose sole pleasure the clouds drop fatness, the Heavens shed their kindly influences, and all nature conspires to promote the benefit of man. Let it be

declares that part of the Temple to have been a *type* of Heaven itself; they must therefore have represented either the ever-blessed Trinity, with the intended incarnation of the Son, or else some created intelligences, either Saints or Angels." See Robinson, Parkhurst, &c. Omitting inferior considerations, the following may suffice to establish the point, that *Deity*, and not creatures, was intended in this glorious exhibition. 1. The cherubim were of beaten gold from the substance of the Mercy seat, and the blood of atonement was sprinkled before them, and this is said to be "before the faces (or persons) of Jehovah." 2. The high Priest entering within the vail, to present the blood of atonement, was a Type of *Jesus*, and *he* is said to have gone into Heaven *itself* to appear in the presence of God, with his own blood. 3. The very designation, the holy place of the *holy ones*, points to these figures there, as the Symbols of the divine persons in Jehovah. 4. The Alehim are said to *inhabit* the cherubim, as a thing signified may be considered as lying enveloped in its sign; and here the Priest came to present himself before the Deity, to sprinkle the blood, to burn incense before Jehovah, to pray for himself and the people, and to enquire "at the Oracle of the *Alehim*," or the *speaking place* of the divine persons (2 Samuel 16, 2. 3.) 5. The Tabernacles in the earlier ages were called *Beth-alehim*, the house of the Alehim, from the symbolic cherubim in the Holy of Holies. 6. Because of these figures, united to the Ark, being emblems of the Deity, and tokens of his presence, favour, and protection, therefore Moses says, when the Ark moves, "rise up, *Jehovah*!" &c. And in his promise to Moses, he said, "my faces they shall go," that is, expressly, those which represent me; now these were the cherubim attached to the Ark. The Philistines, the moment the Ark is seen, with its refulgent cherubim of gold, exclaim, "*the Alehim* is come! who shall deliver us from these Alehim the majestic ones?" And, to add no more, the teraphim, an inferior sort of cherubim, are likewise called Alehim, by Laban and by Micah; and the place

here remembered, that the New Testament speaks of *three* Heavens, and no more; if then the material *shemin* symbolize the immaterial Heavenlies, they go to prove them to be a Trinity.

49. שופט *Shophet*, the judge; he who presides over all, and judges righteous judgment, and to whose supreme court there lies an appeal from every human decision. Radically, it also signifies one who defends and avenges, and pleads or argues the cause of others; all which is most true of our Emanuel, who is our Saviour, redeemer, judge, and advocate. So true

where Micah kept these figures, is called his *Beth-alehim*.

If it is asked why there were *two* cherubic figures, with their four faces each, in the Holy of Holies, it is to be answered, that it was impossible otherwise to represent what was intended, all the faces could not have looked *inward* towards each other, and *down* on the Mercy seat and the interceding high Priest sprinkling the atoning blood, and at the same time *outwards* towards the Temple; in other words, *the divine persons* could not have been represented as witnessing to each other's voluntary engagements for man's redemption, as beholding the sacrifice of Christ's death typified in the Jewish Church, and at the same time as extending their gracious regards to every quarter of the habitable globe. But a *seventh* reason for considering the cherubim as representatives of the Alehim &c. is deducible from this circumstance, that it was common for ancient believers to speak of the cherubic wings, feathers, and shadow, in immediate reference to Deity, as symbolizing his guardian care and protection. "He who dwelleth in the secret place of Elion, shall abide under *the shadow of shadai*: He shall cover thee with *his feathers*, and under *his wings* shalt thou trust." Again; "How excellent is thy loving kindness, O Alehim! Therefore the children of men put their trust under *the shadow of thy wings*." Psalm, 36. 7, 8: and 91. 1, 4. See also Ruth, 2, 12; Psalm 57, 1; et alia.

it is, as Paul speaks, *αλλα ἡ παντα και εν παντι Χριστος*, “but verily Christ is all things, and in all things.” Let us not forget that, to be *all*, and *in all*, he must be *infinite* and *omnipresent*, and so, “*God with us*”, according to his name, and not a mere first created human soul, which could no more befriend us thus universally, than “a sparrow alone on the house-top”.

50. שופטים *Shophetim*, the judges; the Alehim who take cognizance of human affairs, *these*, the Psalmist tells us, “are *judges* in the Earth”. Psalm 68, 11. To these therefore Laban appeals, in his conference with Jacob,—“the Alehim of Abraham and Nahor they shall judge betwixt us”. Genesis 31, 53. And because human judges amongst the Hebrews, were the representatives and delegates of the Alehim, and were the subordinate agents, and not the principals, in giving law and dispensing justice to Israel, whose proper government was a theocracy, therefore the people appeared before the *judges* in order to have their causes decided from the *Alehim*; “they come to *me* (says Moses,) to enquire of the *Alehim*; and I judge betwixt one and another, and I do make them know the statutes of the *Alehim*”. Again; “and for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the *Alehim*”, but translated the judges; “and whom *the Alehim they* shall condemn, he shall pay double”,—here also Alehim is *translated* the judges; at all events it is plainly *plural*. Exodus 18, 15, 16: and 22. 8, 9. Thus it is palpable, that the Alehim themselves are the judges; and, on

the other hand, the judges in Israel being their substitutes, are Alehim as to office; "I have said, ye are Alehim, but ye shall die like men". Nothing can be more to the point than the whole of the 82d Psalm,—"the Alehim standeth in the congregation of Al; he judgeth amongst the Alehim",—amongst those official representative ones, the rulers of the people. These being grown corrupt, Asaph proceeds to expostulate with them in the name of the Alehim of Israel,—“how long will ye judge unjustly, and accept the persons of the wicked? I have said, ye are Alehim, and all of you children of Elion; but ye shall die like men, and fall like one of the Princes.” Then Asaph appeals, from these official Alehim, the unjust judges of Israel, to the true Alehim of Earth and Heaven who are the one Jehovah,—“Arise, O Alehim! judge thou the Earth, for thou shalt inherit all nations.”

Be it observed here, that most of the Divine names are, sometimes, applied to men or Angels, that is, in a limited sense; as we have just seen that the judges of Israel were called Alehim; and the Angels are so called in the 97th Psalm, verse 7, as explained by the seventy, and likewise by St. Paul in Hebrews 1, 6. But the titles of essence, which imply self-existence, eternity, immutability, and a causing of existence to all other Beings, such as Jehovah, Jah, &c, are never given to any creature. The reason is obvious. Other names imply, it may be, some communicable attribute or office, but *these* refer to a somewhat which is absolutely peculiar to essential

Godhead, such as eternity as to the past (a *parte ante*), immutability, self-existence, and a causing of to be to all others, neither of which is communicable to any creature, nor can any creature be the express Image or representative of Deity in these respects. God may *judge*, and may *govern* the world, instrumentally, or by delegation; and so, both men and Angels may be *Alehim* officially. "Thus the judges (says Mr. Serle,) are named *Alehim*, because they acted for the *Alehim*, and stood before Jehovah, or in his presence, to attest and judge his people in his name. They were therefore *witnesses for the Alehim* in a right government and decision". Nothing can be clearer than the declaration of the Lord to Moses,—"*and thou shalt be to Aaron instead of the Alehim*", or *for*, or in the *place of*, the *Alehim*. Exodus 4, 16. And Jethro said to him, in his official capacity as the head of the people,—"*hearken unto my voice, I will give thee counsel, and the Alehim shall be with thee; be thou for the people before the Alehim*", or, *towards* the *Alehim*, "*that thou mayest bring the causes (of the people) unto the*

* Mr. Bevan, in reference to Psalm 33, 6—remarks, that "two of the persons (the Son and the Spirit,) are made *servants* in creation, and therefore servants by nature" (page 52.). There may be a somewhat of the *subtlety* of the serpent in this, but it is hard to discover any of the *wisdom*. Is creation a *servile* work? Does the Old Testament universally restrict it to Jehovah and to the *Alehim* in the Godhead, and refer to it in proof of proper divinity, and to distinguish between what is, and what is not, absolutely God? And does the New Testament likewise advert to it as demonstrative of "eternal power and Godhead?" And in the face of all this, does Mr. Bevan think to evince the *servi-*

Alehim". Exodus 18, 19. But *Creation* is the instant effort of Deity.* It is one grand effect from one glorious cause. Jehovah is the universal parent, and all the creatures are "*his* offspring". That no created Being could partake in the causing of that to be, of which he himself is a component part, is plain; since, in such a case, the same Being would be Creator and creature, or Jehovah and not Jehovah. He who creates must possess infinite power and wisdom, and must be eternal *a parte ante*; for what is time but the date of creation? Its dawn was the birth of those rightly named "morning stars", those elder "Sons of the Alehim", the Angels; for their creation, together with that of the substance or material (רצ) of the Heavens and the Earth, &c, appears to

tude of the Son and the Holy Spirit, instead of their *divinity*, from the fact of their being co-agent persons in the work of creation? "The Alehim said, *We* will make man"; and were these *ashim*, or *makers*, servants? "Remember thy *boraim* or *creators*," says Solomon; were these, whom the King calls "the Alehim," servants in creation? It was a work, which admitted *not* of assistants; it was *such* a fabric as the Master builder only could rear; "he who built all things is God!" No, says Mr. Bevan; "two of the persons were servants in creation *and therefore servants by nature*." We have already shewn the *premiss* to be false, but supposing a father should employ his son as his agent in any transaction, would this constitute the son a servant? Or could it possibly follow hence, that he was a *servant by nature*? We know what is written, namely, that the Son of God is "a Son over *his* own house, whose house are we." His own house, how? He tells us that he is the *builder* of it, "upon this rock *I will build my Church!*" Is he therefore a servant? no. The very rock upon which he founds his Church is this, the good confession of Peter, "thou art the Christ, *the Son* of the living God!" Mr. Bevan would have us believe that he himself, a poor worm of the earth, is "no more

have been “the beginning”, and as it were the first dawn of time. Genesis 1, 1: and Job 38. 4—7. In allusion to this, Jehovah says, “yea before *the day* was, I am He”; or, as Lowth translates it, “even before *time* was, I am He”. Isaiah 43, 13. Accordingly, in speaking of Christ, as the Son of God the Father, and so the express Image or form of his substantial divinity, and the direct heir of the whole Creation, the apostle, to demonstrate his proper Lordship, or rather, his being Jehovah by nature, says,—“for by him were *all things created*”. And that we might not, in our ignorance, dream of a created creator, or one who is not eternal, he adds,—“and he is before all things”. He does not say, and he himself was created first; but, *and he is* before all things: that is, he himself exists in a state prior to, and apart from, *all things created*. It sepa-

a servant, but a son;” for such honour have all the saints. Will he then sink the Son of God, and the eternal Spirit beneath him, and make *them* servants, whilst *he himself* boasts of being a son? Does he not know, that the very *Sons of God* are the *servants of Jesus Christ*? “ye call me Master and Lord; and ye say well, for so I am.” But yet he commands us to “call *no man* master!” Let him then suffer the word of exhortation;—“Of what sore punishment, suppose ye, shall he be thought worthy, who hath trodden under foot *the Son of God*, and hath done despite unto *the Spirit of Grace*? For we know him that hath said, vengeance belongeth unto me; I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God!” Heb. 10, 29, 31. This truly is an awful appeal, and is it made in reference to *servants*? doth God take such care for tools, and servile instruments? Or saith he it for his own sake? For his own sake, surely; “thou shalt speak to the children of Israel saying, whosoever curseth his *Alchim*, shall bear his sin.” Leviticus 24, 15.

rates him from time, and all that measures its existence by it, declaring him to be Jehovah in every way, “for by him were *all things created*; all things were created by him, and *for him*, and he is (not *was*, but *He is*) *before all things*, and by him all things consist”. Colossians 1. 15. 17. And John, when he tells us that the word was God, *proves* his eternal power and Godhead from his creatorship,—“*all things were made by him*; and without him was not any thing (*not one thing*,) made that was made”; that is, *whatever is created*, that, without *one* exception, owes its Being to the word! John 1. 1—14: and Romans 1. 19, —23. Truly then, there are three who bear witness in Heaven, the Father, the word, and the Holy Spirit, and these three Alehim are one Jehovah. And these are the genuine objects of worship. Jehovah, as God in unity of essence,—and the Alehim as God in a Trinity of co-essential persons. These are to be worshipped, as residing in the tabernacle or Temple of *the manhood* of Jesus; for this is expressly declared to be the true “Holy of Holies” by Daniel.* “Seventy weeks are determined, to finish the transgression, &c, and to anoint *the Kedosh Kedoshim*”; that is to say, to anoint the man-hood as the permanent *Holy place* of the *Holy ones*. For immediately after, he is called “the Messiah”, which means, in the Hebrew, *the anoint-*

* Daniel 9. 24, 26. John 2, 19, 21. Revelation 21, 22. and compare, with these, Malachi 3, 1. John 1, 1, 14. Acts 15, 16, 17. Hebrews 8, 2, and 9, 11. 2. Corinthians 5. 19, and 12, 19. Colossians 2, 9. 1 Timothy 3, 16. et alia multa.

ed; and it is declared that, after a determined period, "shall Messiah be cut off." Now it is a delightful coincidence, that Jesus speaks of his death, or being about to be cut off, under the figure of the demolition of a tabernacle or Temple; "Jesus said to them, destroy *this Temple* (this Kedosh Kedoshim,) and in three days I will raise it up! But he (the Son of God,) spake of *the temple of his body*," that is, of his humanity; which he, as the Son of God, had power to restore to life, no more to be destroyed. It is now the habitation of Jehovah, the Alehim of eternity; and it supersedes all other Beth-alehims, all other tabernacles and temples; for the substance and body is displayed to us, that we may no longer adhere to shadows. And therefore, in the New Jerusalem, the Apocalyptic John informs us, that there is no other place of worship; "I saw no temple therein; for the *Lord God Almighty* and the *Lamb* are the temple of it!" That is to say, in Hebrew, Jehovah the Alehim Sabaoth, and the Messiah as the true Kedosh Kedoshim, *these* compose the divinity of Heaven, and the medium of access to the sacred presence. And therefore, to Jehovah the Alehim of Israel, be glory, by Christ Jesus, world without end Amen!

The first part of the paper is devoted to a general
discussion of the subject. It is shown that the
theory of the subject is not yet complete, and
that there are many points which require further
investigation. The author then proceeds to a
detailed examination of the various theories which
have been proposed, and shows that none of them
is entirely satisfactory. He then proposes a new
theory, which he claims to be more complete and
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